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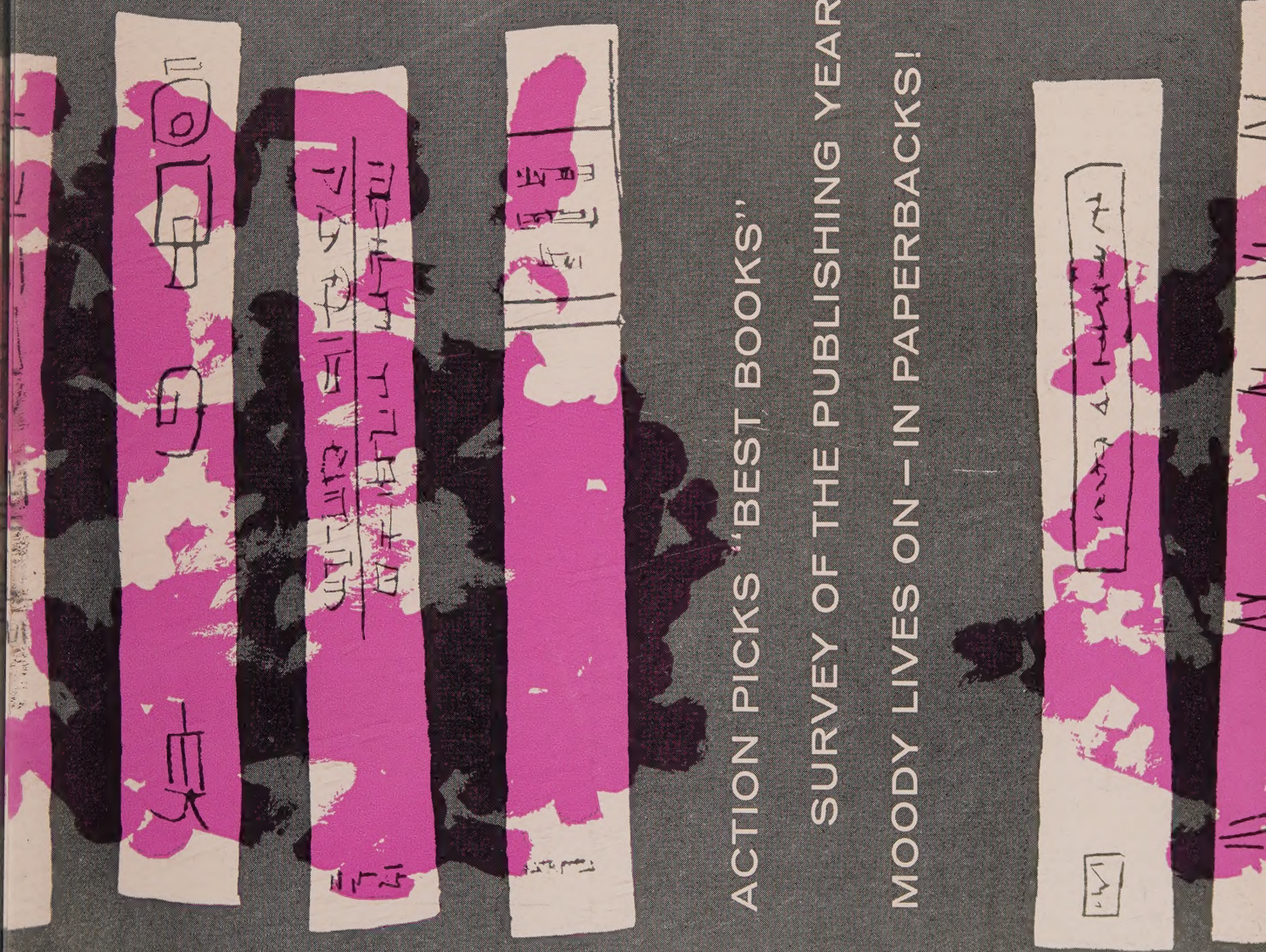

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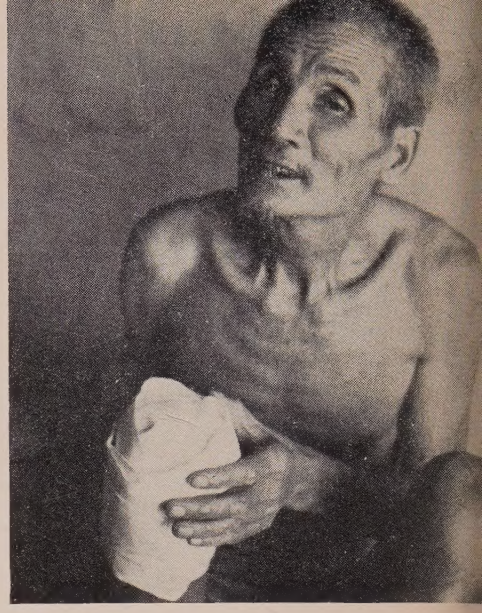

How a unique emergency program supplies money for missions when it's needed most

Emergency! "Christian brethren in Northeast India are in desperate need. An invasion of rats has brought devastation and famine to the land. The gray invaders have gnawed down trees, devoured precious crops of grain and contaminated drinking water everywhere. Residents say this 'Year of the Rats' is the worst on record. Please help. . . ."

Emergency! "Vicious 'Typhoon Mary' has wrecked Hong Kong harbor. It is the worst storm in 23 years. At Cheung Chau, an island close to Aberdeen, there were over 100 boats anchored when the typhoon hit. After it had passed there were only seven boats left. Many people lost their lives. Whole families were wiped out. Our chapel boats of the Oriental Boat Mission need immediate repair so we can carry on this work. . . ."

Emergency! "I have been thrown into a venture I never heard of, thought of, dreamed of, or expected! . . . People here in Formosa along the 'Great Salt Coast' are scattered in pitiful little houses with people unbelievably poor and unbelievably sick. Many of them are afflicted with a peculiar disease called 'blackfoot.' The affected part (the foot is usually affected first) becomes black with a horrible stench as of gangrene. Sometimes the disease is swift in progress and in a few days the patient is dead. Sometimes it drags on and on, and every day is agony, and every night is sleepless with pain. Many have committed suicide to end the pain. There is no cure. No cause can be found. . . . We must open a free clinic . . . and we must have a milk station where the children can get hot milk and vitamins. Can you help in this work of rescue? We must work fast. . . ."

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I Want To Have Part . . . in this emergency program to meet emergency needs. I enclose $_____ for my first _____ month(s) participation in the ministry of the MISSION-OF-THE-MONTH CLUB. (I understand there is no membership fee, and that my $10 per month is entirely a gift to missions.) Please send my certificate at once, and then—with each monthly receipt—the special illustrated reports that tell about our ministries around the world.

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VOLUME 19 NUMBER 12
FEBRUARY 1961

Action

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NAE STATEMENT OF FAITH:

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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Just a Minute

A sixty-second devotional by

WILLIAM S. DEAL

SOMEONE HAS well said, "Confidence is the cornerstone of civilization." How true this is may be tested by the fact that without confidence no true human relationships could exist. Should the arch of confidence cave in, the structure of civilization would crumble into ruins.

Where there is confidence there is communion—yes, and patience—which leads to understanding and peace. All the beautiful relationships in life arise from this kind of situation.

Then there is another type of confidence we all need—confidence in the ability of others to *become*. We must believe in people for what they can be. As we look into the eyes of youth, we should see there every possibility of a bright and worthwhile future. And if we try to hide our lack of confidence in them, no one in the world is as quick to discover our hypocrisy as that young person. And no one is ever hurt by it more deeply than that young person who wants to be believed in and trusted.

We also need confidence in the ability to make good of those who have tried and failed. Perhaps one of the cruelest hurts is that done to a person who is bitterly aware of his weakness and failure and who is virtually told by someone that he no longer believes in the failing one. Put yourself in the position of such a one. Wouldn't there be an overwhelming temptation to simply give up and never try to be any better?

Suppose Jesus Christ treated us this way when we come confessing our failure time after time and asking for permission to try again!

It is confidence which holds organizations together. The church has its greatest successes when its stock of internal confidence is highest, and suffers its most ignominious defeats when confidence turns to suspicion and distrust. The product of this confidence is fellowship and the Scriptures indicate many times that this is a quality to be greatly desired.

Armies win victories when the soldiers and the officers have confidence in each other. Destroy this confidence and the army disintegrates. So let us have teamwork among those in the service of the King. Let us have unity of action. Let us have confidence in one another. And let us win victories for God!

capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

The Eisenhower administration, led by Ike himself, did everything possible to make the transition to new executive leadership an easy one. Any temptation to saddle the new administraton with opposition proposals was resisted. The heat of the campaign had subsided and the task was to prepare the way for the new administration. Kennedy aides spoke highly of the cooperation they received in making the transition. Question now is, how effective will President Kennedy be in getting Congress to go along with his legislative program?

Federal aid to education is in for further consideration. Bills were passed in both houses last year, but were never reconciled so as to make enactment possible. Based on action last year, it is quite unlikely that aid to private and parochial schools will be included in any aid-to-education measure. However, this is a point that always bears watching.

A committee is working in Washington for abolition of the House Un-American Activities Committee. The abolitionist group is led by Dr. Willard Uphaus, 70-year old religious leader, who served a year in jail in New Hampshire for refusing to cooperate with the state legislative committee. He charges that HUAC leads a "war against the intellect" based on a "bigoted isolationism." A spokesman for the Un-American Activities Committee notes that similar attempts have been made before, without success. The committee won't be abolished, at least not in one stroke. Over the long haul its existence will depend on the amount of public support it can muster.

The report of the President's Commission on National Goals, established last February, is published as a paperback under the title "Goals for Americans." "The status of the individual must remain our primary concern," it says. It then proceeds to treat such subjects as the democratic process, the democratic economy, education, the arts and sciences, economic growth, technological change, health and welfare, defense of the free world, disarmament and the United Nations. In a concluding note it says; "The very deepest goals for Americans relate to the spiritual health of our people. The right of every individual to seek God and the well-springs of truth, each in his own way, is infinitely precious. We must continue to guarantee it, and we must exercise it, for ours is a spiritually-based society . . ." (Underscoring is ours.)

The U. S. Supreme Court is considering the constitutionality of a Connecticut law which prohibits doctors from giving their patients information on birth control. The law dates back into the 19th century, and is being attacked as an unconstitutional invasion of marriage and an overextension of the police power of the state. Dr. Paul Blanshard, consultant to Protestants and other Americans United for Separation of Church and State, predicts that the Court will strike the law down. The only two states having such a law are Connecticut and Massachusetts.

Also before the Supreme Court is a petition to consider the constitutionality of another Connecticut law which allows communities to provide bus transportation for pupils of parochial schools. The Connecticut Supreme Court of Errors upheld the law, stating that "the First Amendment requires the state to be neutral in its relations with groups of believers and nonbelievers; it does not, however, require the state to be their adversary."

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THE PRESS AND THE PROTESTANT IMAGE

"Freedom of the press"— a noble-sounding cliche in our society

Brough

by Bruce Brough

According to most political pundits the religious issue was the greatest of many imponderables in the 1960 presidential campaign. The Democrats blamed it on the Republicans, and vice versa. One thing is certain—the issue was thoroughly aired in the press and heavily discussed throughout the campaign.

"Freedom of the press" has always been a noble-sounding cliche in our society. However, in any instance where such an emotionally-oriented topic as religious debate is brought to the foreground, objectivity wanes. The free press of America gives way to a press every bit as controlled as that of Cuba, Spain, or the Soviet Union—but controlling factors are not bureaucratic orders, but predominant personal beliefs and prejudices, both conscious and subconscious, of the writers, editors and publishers. Certain "slants" are "played up" while other facts and newsworthy items to which the editor is opposed are carefully ignored.

Since certain key newspapers (along with the wire services to which they subscribe) tend to "set the pace" for news coverage of any national event, we decided it would be an advantage to have a spot check of the type of coverage given the religious issue during the period of the 1960 presidential campaign. Three leading newspapers were selected: *The New York Times, The Washington Post* and *The Washington Evening Star*. A total of 395 clippings, representing the coverage of the religious issue by these three papers over a three-month period (August 11-November 11) were analyzed. This analysis takes into account the fact that an emotional overtone was present. The points discussed and rated are those that were to a great extent ignored in the 1928 campaign, the only previous time the religious issue was a factor.

It was the objective of our committee to see that three things were accomplished: (1) Inform the public as to what the religious issue is, what the actual points of contention are; (2) bring the real questions of the religious issue into free and open discussion, and (3) attempt to separate the issue from the stigma of bigotry—to dispel the "bigot image."

Each clipping was rated on a sliding scale from plus three to minus three, according to its effectiveness or lack of same in attaining each of these objectives. The clippings were arranged in date order from August 11 to November 11. This gave a picture of public exposure from our chosen starting point until the Friday following election day.

Each clipping was rated on each of the three points mentioned above. An average was taken on each clipping of the rating on all three points. If there was more than one clipping on the issue on any one day, a daily average was derived from the individual clipping coverages. This allowed favorable and unfavorable clippings to balance out and gave an overall daily average. This system gave some indication of the value of the articles on any given day and evaluated their possible impact on the reader.

Going through the entire campaign by this method brought out some interesting patterns. For example, the daily averages were in the "plus" column before, during and immediately after the Citizens' Conference on Religious Freedom early in September. In other words, during this time the press coverage of the religious issue was such that on the average our three objectives were being attained.

Immediately after the conference the averages swung upward dramatically, scoring the highest "pluses" of the entire campaign. The reason was, of course, that the conference was big news. It scored highly on all three points of analysis. It carefully explained the religious issue in its widely-published statement. It brought the issue into free and open discussion for several reasons, not the least of which was the prestige of the participants and the factual accuracy of the statement. It tended to dispel the "bigot image" for these same reasons.

After this surge in daily averages, the "plus" figures dropped back into the fractions until September 20 when a definite "minus" trend developed. This was the beginning of a new phase in the press coverage of the issue. Bitterness developed. The attitude, motives and actions of those who dared talk about religion as an issue were attacked and seemed to be completely misunderstood.

No distinctions were made between vitriolic anti-Catholics and charitable churchmen concerned about Roman Catholic political policies. All who spoke out were often referred to in headlines and copy as bigots. During this phase, Dr. Norman Vincent Peale was intimidated to the point of withdrawal from the Citizens' Committee for Religious Freedom. Other groups were formed to pin the bigot label on all who openly discussed the subject. This "negative thinking" phase lasted until about October 3.

Following on the heels of this "minus" trend came the much needed re-evaluation, which after a few days built into another "plus" period. During this period emotions were somewhat submerged and some real attempts were made by various writers to understand the depth of the religious issue.

After this date, "plus" days were the rule, not the exception. The Masons, with the prestige they enjoy, began to publicly question the advisability of a Roman Catholic chief executive.

Mr. Brough was staff assistant for "Citizens for Religious Freedom." This group, formed to articulate the concern of many Americans over the election of a Roman Catholic as president, dissolved its operation after the election.

The National Association of Evangelicals hit the issue squarely with their "Stand Up and Be Counted" campaign. They registered well in the press on points one and two, but were generally cast by writers and editors as "fundamentalists" and "bigots." This was due in a large measure to their previous image in the minds of the working press.

As far as the objectives that the Citizens' Committee for Religious Freedom hoped to attain, a look at the grand total of the three points in the analysis book will show that fair success was met in points one and two. Only in point three—separation of the stigma of bigotry—did the press coverage end up in the minus figures overall. The reason for this is more far-reaching than the 1960 presidential campaign.

Now that the tumult is over, this brief analysis can be of much value to the evangelical leader—clergy or layman. This is the place to begin a more detailed study of the deeper problem.

From a study of the press coverage, it is quite evident that evangelicals can be heard if they speak out. In spite of a lingering animosity on the part of the press (which is always a two-way street), a good part of what evangelicals desire to communicate can get through to the public. At the same time it must be noted that the underlying animosity cuts off a good deal of what needs to be said. The public cannot be as exposed to evangelical thought as they should be since the emotions of the writers are opposed to the messages evangelicals seek to proclaim.

The public and most members of the press have a distorted picture of what an evangelical Christian is. The phrase makes them think at once of such unpopular terms as "holy roller," "Bible belt," and more recently, "Elmer Gantry." In a word, evangelical Christians must solve this problem by creating understanding. Until the press and public understand the whole outlook of the evangelical—his end as well as his means, his "plus" attributes as well as the "minus" ones—this animosity will not cease, but will increase.

The long range answer is not an election effort, not a new church building, not even internal reforms. The answer lies in a well-planned program of striving to understand and be understood. A long range program of press and public relations is one of the sorest needs in the evangelical witness. The need shows most when a situation puts stress on the weak point, as the past presidential election has done.

Evangelicals should take steps now to assure readiness the next time stress is applied.

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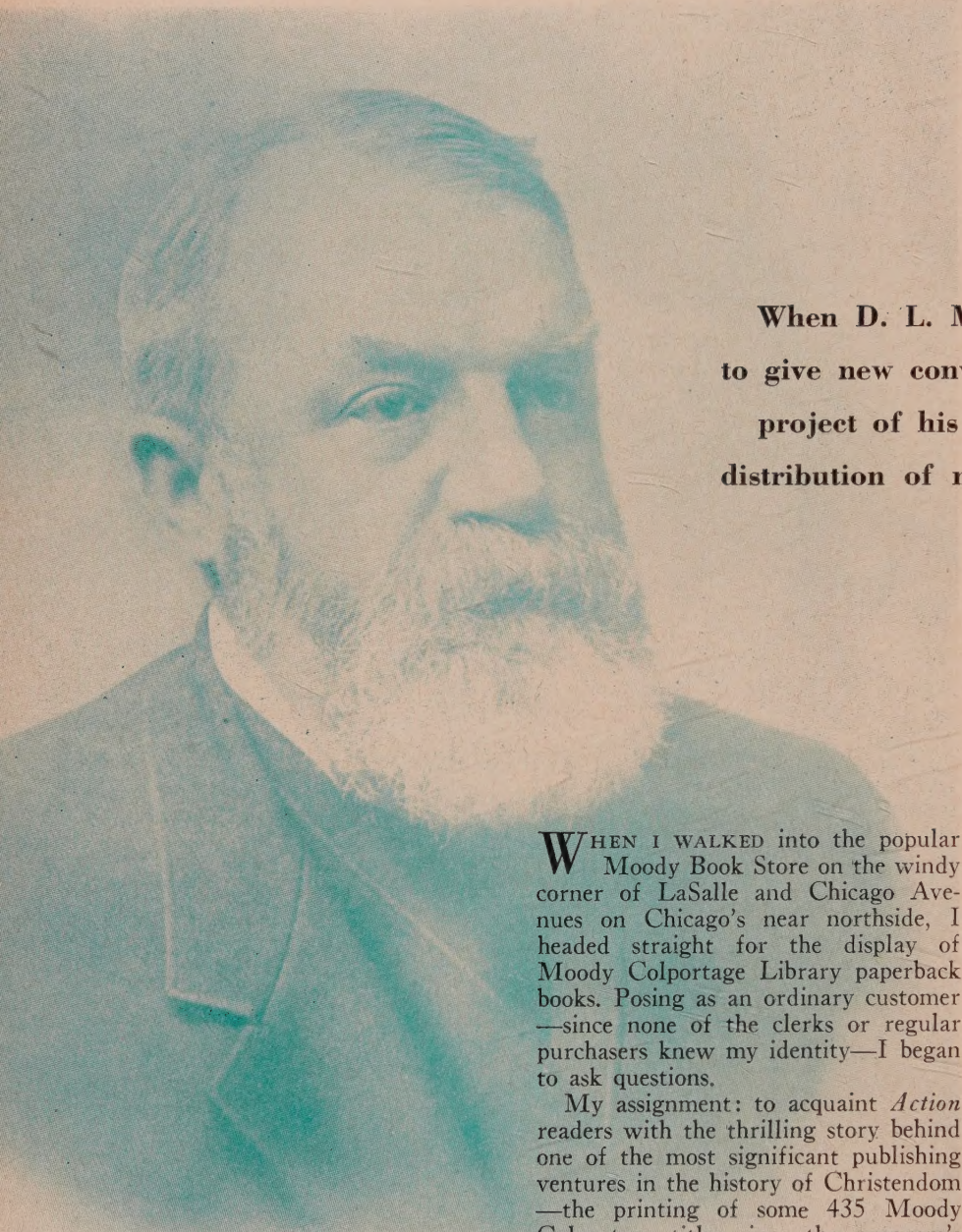


When D. L. Moody could find no literature to give new converts, he began a publishing project of his own which has resulted in the distribution of more than 30 million books

WHEN I WALKED into the popular Moody Book Store on the windy corner of LaSalle and Chicago Avenues on Chicago's near northside, I headed straight for the display of Moody Colportage Library paperback books. Posing as an ordinary customer —since none of the clerks or regular purchasers knew my identity—I began to ask questions.

My assignment: to acquaint *Action* readers with the thrilling story behind one of the most significant publishing ventures in the history of Christendom —the printing of some 435 Moody Colportage titles since the program's inception in 1894, resulting in total sales of more than 30 million books.

One of the more fascinating features of these MCL books is that each one is exactly 128 pages in length. But this was only one of literally scores of interesting facts discovered during the next 90 minutes with authorities on the subject. Before meeting the director of Moody Press and two of his associates, however, I wanted to conduct this impromptu interview in the Moody Book Store.

Salesman Clinton Thompson had just finished a $75 sale with a satisfied customer, so he responded happily to my questions.

"Most popular books in the Colportage series?" Thompson repeated my question. "Well," he continued, "first would have to come D. L. Moody's *The Way to God.* Another top seller, now over the quarter-million mark, is Dr. Bob Cook's *Now That I Believe.* Dr. L. Gilbert Little's *Nervous Christians* has had a surprising response."

Wanting to pry a little deeper into the subject, I identified myself and explained the nature of my visit. Then Thompson revealed further interesting and enlightening facts.

"James H. McConkey's book on *The Three-Fold Secret of the Holy Spirit* sold more than a half-million copies from the time of its publication in 1897 until Moody Press reprinted it as one of the MCL series," he said. "Now we find it to be an excellent seller. The four books by Dr. Walter Wilson are in constant demand.

"Then surely," he emphasized, "we musn't forget the very popular Danny Orlis books for children written by Bernard Palmer."

by David R. Enlow

LIVES ON

— IN PAPERBACKS!

The time had come for my appointment with Moody Press Director Ken Taylor, so I thanked Clinton Thompson and proceeded to the seventh-floor haven of the nationally-known publishers, where I apologized for my slight tardiness.

After going through the Moody cafeteria line with Miss Elizabeth Thompson, genial editorial assistant to the director; Peter Gunther, assistant director of the Moody Literature Mission, and the director of Moody Press himself, Ken Taylor, I began asking questions.

Of the 435 titles in the Colportage series, 345 are considered active at the present time, the remainder having been dropped for one reason or another during the 66-year history of MCL. Taylor confirmed Thompson's appraisal of Moody's *The Way to God* and placed total sales of this book at more than a million copies.

The majority of MCL books are reprints of old classics that are deemed worthy of continuing in print, but do not sell sufficiently well in cloth editions, which of course cost considerably more than the nominal 39-cent price tag on the MCL books.

New, unsolicited manuscripts are acknowledged by Miss Thompson, after which Director Taylor gives them a general screening. If he feels they have sufficient merit, with the right theme and style for Moody Press, the manuscripts then go to staff readers, who in turn decide if the material is worthy of consideration by the editorial committee — Taylor, Gunther, Miss Thompson, Merrill Bixby, Howard Fischer, and occasional guest members by invitation because of their interest in specific subjects.

"Usually we find 100 per cent agreement on these manuscripts," Taylor says. "Where even one member of the editorial committee objects to some feature of a proposed new book, it is safe to assume that a large segment of our MCL readership will find objection."

Readers play an important part in the MCL ministry. Many times they suggest reprint possibilities as well as ideas for new books to fill a specific need. Upon approval by the editorial committee, old books are reprinted and ideas for new books are turned over to established authors.

"We find that the textbook type of material doesn't usually fit into this series," Taylor says.

Though accurate figures are not kept, Moody Press officials are convinced that hundreds and even thousands of readers have been led to a saving knowledge of Jesus Christ as a result of reading MCL books. Especially is this true of *The Way of God,* with its Spanish edition that has resulted in scores of decisions for Christ.

In the last two or three years Moody Press has capitalized on the increasing number of Puerto Ricans moving into this country—a total now of about 100,000 in Chicago and perhaps 750,000 in New York City, for example—by publishing many more of the books in Spanish. Some 25 titles in the series now appear in Spanish. A missionary leader once declared that the placing of Moody's *The Way of God* throughout Central and South America no doubt would result in a great harvest of souls and would be one of the finest spiritual investments a person could make.

Interestingly enough, two companion series to MCL have prospered in recent years—the Moody Pocket Books, started in 1955 (160 to 192 pages, with full-color process covers, for 59 cents), and the Moody Giants, begun in 1952 (256 pages, for 89 cents each). The Pocket Books have about 65 titles; the Giants about 25, and all of them are consistently good sellers, with no single outstanding pace-setter in either classification.

Typical Pocket Books: Andrew Murray's *Waiting on God, The Work of God the Holy Spirit* by Ruth Paxson, and *Born Crucified* by L. E. Maxwell. Among the Giants are such classics as *Hudson Taylor's Spiritual Secret* and *The Imitation of Christ* by Thomas a Kempis.

But turning back to the Moody Colportage Library, these 435 books have been authored by perhaps 50 per cent of contemporary writers and a like proportion from other generations, Several of the books are used as supplementary textbooks by Moody Bible Institute and other Christian schools and colleges.

Big-volume distribution of the MCL books is an encouraging phase of this unique ministry. For example, 50,000 copies of a 50-title MCL assortment have gone to Nigeria recently, where distributors are members of the Sudan Interior Mission. Another 15,000 of a similar assortment have been sent to South Africa, where members of The Evangelical Alliance Mission are responsible for their distribution.

Though it has been tried in various ways and at various times in the long history of MCL, newsstand distribution of such literature has never proved commercially feasible. Similar experiments in drug stores and supermarkets, uitilizing attractive racks and even with sympatheic Christian managers on some occasions, have failed to attract sufficient customers to warrant continuance of the project. However, the MCL director and his associates are not discouraged but rather continually praise God for increased distribution through other avenues. They feel confident God will provide ways of His own choosing whereby the good news of the gospel may be faithfully proclaimed in print.

One of the most satisfying ministries

of the Moody Colportage Library is that of placing the Danny Orlis and other children's books in some 3,000 public libraries across the nation, and the resultant avalanche of glowing letters expressing gratitude for the Moody Literature Mission that makes this possible.

"Our immediate goal," Taylor points out, "is to increase our annual sales of MCL books from about one-and-a-quarter million to two million copies." One of the major users of the books is Dr. Theodore Epp's Back to the Bible Broadcast, which requires about a quarter-million copies per year in its radio and other ministries, including a book club.

The MCL series usually adds some 30-35 new titles each year, if one includes the reprints of standard English books translated into Spanish. A remarkable fact is that not one of the MCL titles has had to be dropped for about three years—a remarkable tribute to the wide variety of interesting and helpful books available to the Christian public in this unique series.

No serious controversy has ever arisen from the subject matter of the Colportage books. Only an occasional minor complaint has come into the Moody Press offices, certainly par for the course— or better. Taylor and his associates have set no ceiling for the overall total of books to be encompassed in the MCL series, quality alone being the deciding factor in the publication of new titles.

Two new companion series are in the offing for 1961, one containing 64 pages and selling for 29 cents, the other comprising 380-page books that sell for $1.29. Six new titles in each series are expected to launch the new program. The smaller books will major on a mssionary challenge at first, then diversify; the larger will begin with biography and autobiography—such as *The Autobiography of Madame Guyon.* No names have yet been selected for these two series.

In submitting manuscripts, budding authors—and even the better established writers—should query the editors of Moody Press in advance regarding subject ideas. "We are always willing to look at manuscripts cold," Taylor says, "but it may save the author weeks and months if he knows we are not interested in a particular subject at the time."

KEN TAYLOR

With 345 titles currently in print in the Colportage series, Moody Press director Ken Taylor sets no ceiling.

How did this thrilling venture originate? D. L. Moody, at the close of a series of meetings in Madison, Wisconsin, desired to place in the hands of the young converts some helpful literature. To his dismay, he found none available. After much prayer for divine guidance, the Bible Institute Colportage Association of Chicago was organized in November 1894. Five years later it was incorporated. And — like Topsy — from then on "it just grew."

Moody had eight notable objects in mind as he prayerfully pursued the ministry of the printed page:

"1. To secure the salvation of lost souls who otherwise might never be reached with the gospel.

"2. To establish young Christians in the faith and cause them to be fruitful in their lives.

"3. To stimulate older Christians in their prayer life and service.

"4. To instruct and help Christian workers, so that their ministry shall be more and more effectual.

"5. To combat the error and evil of these perilous days, and deliver those who are being ensnared thereby.

"6. To provide worthwhile employment as colporteurs—door-to-door book salesmen—for those who desire to engage in Christian service.

"7. To supply suitable gospel sermons and sound Bible teaching to those communities where church privileges are wanting or not embraced.

"8. To counteract the rising tide of unwholesome, pernicious books and magazines that is flooding the country."

Even three-quarters of a century later, the goals are remarkably appropriate. And the results have been tremendously rewarding.

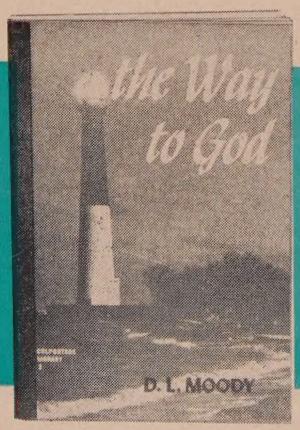
A young Frenchman, contemplating suicide in a railroad station, opened his suitcase and found a book his Christian mother had placed there—*La Chemin Qui Amene a Dieu* (*The Way to God*). While the express train, under whose wheels he planned to take his life, passed by, he read and pondered. Today he is serving the Lord in Marseille.

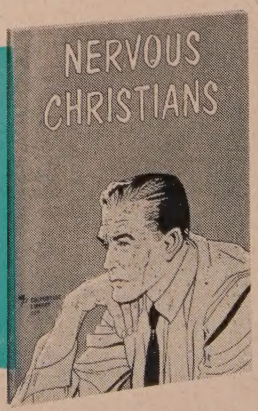
An Air Force chaplain wrote to tell how he and his staff counsel with thousands of young servicemen prior to marriage. "One of the important books in the 'package' we give each one is your booklet, *How to Have a Happy Home.* It is brief, basic and to the point. We give them a 'personal guarantee' that if they and their wives will apply the teachings in the booklets we give them they *will* have a happy home."

Typical of scores of letters received from librarians and others regarding the children's books (especially the Danny Orlis series) is this one from Northumberland, Pa.:

"I believe the greatest testimonial for your books is the fact that once a boy or girl took out a book, they would return with the book and with them would be another boy or girl wanting to have the book as soon as it could be checked in, and out to them."

Such are the heartwarming rewards of a worldwide ministry that emanates from one of the world's largest cities—a metropolis not ordinarily known for its wholesome activities. Gratitude to God is the heart's response for the fruitful productivity of this program. ■ ■





Among the best-sellers in the Colportage series

The Aldergate Biblical Series leads adults in a direct involvement with the Word of God

a conviction is getting published

by Lloyd H. Knox, *Director, Light and Life Press*

A VISION is becoming reality. A conviction is getting published. It's the "Aldersgate Biblical Series." Ten years —one lesson a week—to cover the whole Bible in a systematic book-by-book study where adults are led in direct, personal involvement with the Word of God.

Cutting across denominational lines, an editorial board from nine communions reduced vision to designing board, selected writers from several denominations, set writing standards, and determined the steps necessary to fulfill a dream.

Despite all our efforts it has become appallingly clear that the average Protestant's knowledge of the Bible is superficial or second-hand. Not unlike the Roman Catholic, the Protestant seems content to lazily receive doctrines and concepts neatly packaged and administered by preacher and teacher. The conviction grows that easy access to the Bible does not produce biblical literates. The Bible might as well be locked in monasteries or chained to pulpits as of old.

The designers of ABS felt something must be done to encourage evangelical adults to *direct* Bible study. If this was to be accomplished, it would be necessary to provide Sunday-by-Sunday direction on how to mine the gems of Scripture, making exciting and personal discoveries of truth. For this the familiar quarterly or lesson leaflet would not be sufficient. A distillation of the commentaries would not do. Exposition and exegesis in the ordinary sense would disappear.

However, the student must be provided with sufficient help to gain a rich and sure understanding of the Scripture and see the meaning in the light of everyday experiences. Difficult words and phrases are illuminated. The student is constantly taught how to look for the truth below the surface.

The newness of the series is to be seen in this direct approach which has further practical implications. In contrast to the standard approach, the emphasis for the leader is on the way of effectively drawing out the discoveries made in individual study. The class period is an hour of sharing new insights and questions not answered in private study. The leader is constantly provided techniques for co-ordinating and presenting the results of personal study. The leader must do the same prospecting required of the student.

ABS is designed to be helpful to the student at his own level of background, training and desire. Those with little training and budding interest may do a first probe of the Bible, to be followed as desire and ability increases with deeper probes. In a unique way it thus meets the need of the new convert yet satisfies the mature Christian.

Many unsolicited letters are pouring in. In essence they are saying, "This is the greatest thing I have ever experienced in Bible study. Why didn't we have this years ago?" Comments from all walks of life say, "Sunday school has been a duty and a habit. ABS makes it a pleasure." "Other methods were as dead sticks compared with the live bolt of lightning I felt when I began to use this one." 'In my 27 years of Christian life this is the first time I have ever known how to find the deeper meaning of the Scripture. I am thrilled."

UNLOCKING THE BIBLE FOR CHILDREN

Now at last a Bible which children can and will read

by Jay Green
Modern Bible Translations

WE LIVE IN a day and age when we labor diligently to convey the idea that Jesus loves the little children. But if J. Edgar Hoover's grief-laden figures on juvenile delinquency are given proper weight, we must conclude that the little children all too often do not love Jesus.

What is to be done about such a sad situation? Mr. Hoover suggests a powerful solution to juvenile delinquency in another statement in which he says that Bible-reading children are rarely delinquents.

Modern Bible Translations, Inc., was formed especially to give children a Bible in language they could read. It seems strange now that for so long we were content to have children below 15 years of age practically shut out of the Bible because of the language in which it appeared—all translations, whether old or new, were pitched at the adult reader with vocabularies above the tenth grade level.

Simple heathen were reading the Bible in a thousand languages, but we were content for our own children to be strangers to God's fascinating and life-giving message. Encyclopedias, dictionaries, science books, the great classics in every field of knowledge were all appearing in the language of children. But of the knowledge of God, of Jesus and His love, of salvation from sin and death—these they were forced to read in the strange and difficult language of adults or else get it second-hand from someone who had digested it for them first.

The appearance of *The Children's 'King James' New Testament* changed this picture. Not only has Modern Bible Translations produced every word of the New Testament in words that children *can* read (a nine-year-old child can read it all), but they have produced a version which children *will* read. It was no surprise, therefore, to see this new Bible for children get off to such a remarkable start (now in its

fourth printing with 100,000 copies in print—all in four months!) because it fills a great aching need.

This is only the beginning for Modern Bible Translations. They will market the *Teen-Ager's New Testament* in March of this year. Shortly thereafter —September 1961—they will have the Old Testament for children followed by the Old Testament for teen-agers. Complete Bibles for both groups will complete this particular project.

But another project of Modern Bible Translations is also scheduled to appear in 1961. It is the New Testament of the *Elementary Bible*, the Scriptures in simplified adult language.

They are also working on a second project of significance to adult readers. They are producing the King James Version with the old English words which cloud the understanding of some passages being put in modern form. Modern punctuation and grammatical construction, paragraphing, etc., make it as readable as any modern version yet the beauty and rhythm of the King James version are retained. It is due late in 1961.

These new versions by Modern Bible Translations are significant because they are sure to stimulate more Bible reading among the various age groups. And they will be readily received because they are based on the King James Version which is greatly beloved by millions. ■ ■

by Melvin Arnold

Harper and Brothers

WIVES SHARE MARTYRS WITH THE WORLD

Big publishing decision made at edge of a jungle

One of the most farreaching decisions in the field of American religious publishing of our generation was made five years ago on the edge of a jungle in Ecuador. The decision was made by the five young widows of the missionaries who met martyrdom in their effort to take the gospel to the Auca tribe.

The grief-stricken young women had to make the choice: Would they restrict the distribution of their husbands' journals and letters and photographs to their own circle? Or would they publish them to all the world?

This was a most trying decision for them. To take the first road—which was familiar to them—would be easier and safer. To take the unfamiliar second road could bring pitfalls and hazards for which they were unprepared. To take the second road would mean trusting their precious documents to men who were not of their household of faith. Were such men—who were unknown to them—reliable?

The five wives made their decision to take the second road. Their first step was taken with Cornell Capa of Magnum Photos, who was in Ecuador on assignment from *Life* and several European magazines. This experience reassured them, and they considered making a connection with a general book publisher. They commissioned Sam Saint, brother of Nate Saint who was the pilot of "Operation Auca" to interview leading publishing houses and to make recommendations. When our house was interviewed, we made clear our goal: to do our best to help every religious book that we accept—whatever its point of view—reach maximum effectiveness. They decided to take a chance on us, as they had taken a chance on Capa earlier.

We can't say how the families of the missionaries feel about their experience with us, but we are reassured in that they have come back four times—collaborating with us on four additional books (the fourth being Elisabeth Elliot's *The Savage My Kinsman,* now in press, to be published on March 29).

Naturally, we have put everything we have—whatever skills and whatever resources we possess—behind the preparation, the production, and the promotion of these books. We have had the satisfaction of seeing the public at large respond. Hundreds of thousands of families, here and abroad, have been inspired by these books. Many have never before owned a missionary—or an evangelical—book.

When some non-evangelicals criticize us for "pushing" these and other evangelical books we reply that these books definitely qualify for the Harper imprint under our statement of policy: that we "publish books that represent important religious groupings, express well-articulated thought, combine intellectual competence and felicitous style, add to the wealth of religious literature irrespective of creedal origin, and aid the cause of religion without proselyting for any particular sect." ■ ■

Photo shows Valerie Elliot with Dayuma in Ecuador

Two British presses join in bringing out a new Bible which is the result of 13 years of translating

A NEW TRANSLATION ROLLS OFF THE PRESSES

The year 1961 which will mark the 350th anniversary of the publication of the King James Version of the Bible, will also see the birth of a completely new translation. This is *The New English Bible,* the New Testament portion of which will be published jointly by Oxford University Press and Cambridge University Press in March.

This new translation into current English was undertaken by the major Protestant churches of the British Isles and is the work of a group of distinguished scholars appointed by those churches. The publishers say that it is not a revision, but an entirely new translation from the original Hebrew and Greek.

It takes into account the great increase in knowledge of the Bible and the biblical era. Although no original

manuscripts survive, manuscript copies have been found of much earlier date than those that were available to 19th-century revisers. As well as ancient manuscripts of the New Testament in Greek, *The New English Bible* translators allowed for the evidence of early translations into other languages than English and of quotations from the New Testament by early Christian writers.

It is said that the new translation employs contemporary English that is "clear and natural, but not self-consciously modernistic."

Although a new translation or revision of the Bible had been discussed in England before 1946, because of the war it was not until then that the Church of Scotland suggested to other church bodies that the time had some to undertake the preparation of a completely new version in contemporary English. A Joint Committe was formed in 1947. This group met twice a year until the translation of the New Testament was formally approved on March 23, 1960, thirteen years after work began.

The committee organized the work by appointing three panels of translators—one of the Old Testament, one of the New Testament, and one of the Apocrypha. They also appointed a panel of literary advisers to scrutinize the drafts of the translation and to make suggestions and criticisms on matters of literary style. As each book was translated by one of the panels it was submitted to the Joint Committee.

When the New Testament was complete, the Joint Committee appointed a revising committee of three to go through the whole work. Then came the final approval. Work continues on the Old Testament and the Apocrypha, which will be published several years from now.

The publishers say that no part of the new work can be properly attributed to any one scholar. Professor C. H. Dodd was chairman of the New Testament translation panel, but it was a cooperative effort to which all contributed, pooling their knowledge and reaching agreement at a series of meetings.

A memorandum circulated when the project was first planned noted the need for a new translation:

"In the urgent task of evangelism, one main difficulty of the Church is the difference between the language customarily used by the Church, and English as currently spoken. . . . There is a danger that archaic language may give the impression that the message itself is out of date and irrelevant."

Churches on both sides of the Atlantic are waiting for the new translation in March to see if it fulfills the purpose defined 13 years ago. ■ ■

Writer Looks For Material — finds Christ!

Out of his Asian experience, Richard Gehman made an application to his life

RICHARD GEHMAN *was already a famous writer before he started around the world with Bob Pierce of World Vision. Scores of magazine articles bore his byline and he had eight books to his credit when he left on this trip to get material for a new book. But while in Asia he met a new kind of people—Christian missionaries. And he heard the good news of Christ at Dr. Pierce's Osaka Crusade. The combined experiences pushed him on to a climactic point when he made an application of it all to his own life.*

Here is how he describes it in the last chapter of his book, LET MY HEART BE BROKEN—the story of World Vision—published by McGraw-Hill:

It is on my last morning that it bursts upon me—the thing that has been growing in my subconscious. I go to the 7 a.m. prayer meeting, but do not get a chance to talk to Bob—he is listening to reports, making suggestions, conferring with his fellow ministers and the constant flow of Japanese pastors who come in just to shake his hand. In the middle of all this, I feel something take hold of me. That is the only way I can describe it. It would be false of me to describe it as a true mystical experience; it is, instead, a kind of illumination in which everything suddenly snaps not into focus, precisely, but into awareness. It makes me nervous, and yet it is calming. I deny it, but there is no denying it. It is as true and real as my palms, sweating with emotion, and it is only with enormous effort that I keep from opening my mouth and telling about it. Friends who have known me for a long time will scoff at this. I can only report that it happened. I get up. I rush back to my room. There is only one thing to do. I sit down and begin to type:

Dear Bob:

This morning in the prayer meeting I found, to my utter astonishment, that I wanted to say a prayer so badly that my entire body was shaking, but I held off because I am not as well equipped to express myself orally as the rest of you and also because what I wanted to say was too personal. At the moment it happened I automatically doubted it, but I know as clearly as I know that my fingers are striking these keys that it is true. If I had spoken—and I should have—I would have said, "Lord, I came to this cause of Christ as something of a skeptic as well as a stranger. Except for my small technical ability to interpret events for mass audiences, I was hardly qualified or worthy. But through the instrument of the ministry of Dr. Pierce, and through what I observed of the people I met, I sit here now not as an alien, but as a friend and, more meaningful perhaps, a believer. . . . I pray that I may be given the strength and the toughness, the illumination and the understanding, to spread the word of this work among the ignorant and unbelieving so that all may know some measure of the glory of God." That is what I would have said—but I said it inside myself.

Folding the letter is like attacking it, so swiftly and vehemently is it done, and I tuck it into an envelope with a frantic haste, as though some small part of my old self might take control and cause the new part, floundering and pliant as a newborn child, to expire. I scramble up the stairs to Bob's room, which is just above mine, fasten the note in the clip on the door, and rush back to my own. I pack, frenziedly. I do not know, exactly, what to make of what has happened, and I do not want to think about it, not now. This has nothing to do with reason or rationality. But I know that eventually it will have everything to do with it.

. . . Something has happened to me which, as yet, I am unable to define or evaluate. But it has happened. It is tangible—almost as tangible as the flight bag over my shoulder, the reporter's burden. The word *burden* makes me think of my new friends, and what I have learned from them, and how they literally have led me. I want to do something that will tell them what has happened to me, and then I realize that that is unnecessary. They know. All along, they knew it would happen. ■ ■

SURVEY

by Arnold D. Ehlert

With this Book Issue *Action* presents its sixteenth annual list of 50 significant books of the year—25 evangelical and 25 of significance to evangelicals.

No two book editors or committees would select the same list, nor even a major portion of it, if one is to judge by the selections of the various magazines that feature an annual book issue. We do not mean by our list that there are not other significant books. The question becomes one of selection for the cross-section of readers to whom we are responsible. As in recent years the final selection is put together from the aggregate selections of members of the committee.*

The lists again this year present a variety that would forward the graduate education of any minister who carefully worked his way through the pertinent volumes in theology, biblical studies, church history, missions and religious education. For the layman there is a good variety to sharpen his spiritual life and his understanding of the Bible. As last year, it was necessary to eliminate titles from both lists. Surely no one will disagree that the year has produced a good grist of worthwhile titles.

We always look for the one outstanding book of the year—that title which is most exciting—and there was no hesitance this year in selecting *The Dayuma Story* by Ethel Wallis (Harper. $3.95). This is the only book that has brought tears to the eyes of the book editor in some years. With chagrin we discovered its omission from the list of "Fifty Best Books" after that list was closed. We think this book will become a classic in missions and a basic document in primitive anthropology. Some of its awkwardness in makeup is doubtless due to the need for portraying this mysterious culture accurately and in detail.

What Others Say

It is always of interest to note the annual religious book issues of other magazines. *Library Journal* featured religious books in its September 1960 issue. The lead article was entitled "The Public Librarian Looks at Religious Books" and was written by Louis M. Nourse, director of the St. Louis Public Library. In this article he reported a survey of 19 large public libraries with respect to the reading of religious books.

It is of interest that all libraries reporting listed *This Is My God* by Herman Wouk, which we included last year in the significant list. "All titles" of such authors as Norman Vincent Peale, Paul Blanshard, Fulton J. Sheen, Reinhold Niebuhr, and Paul Tillich were being read. The most notable trend reported was toward the reading of materials on world religions, with books on inspirational and spiritual guidance as second. Biblical archaeology and the Dead Sea scrolls came in third, Religious fiction was last.

In answer to the question, "What religious books need to be written?" the first and most prominent response was comparative religions and world religions. Of interest also is a call for an index to sermons.

Christianity Today (Sept. 26, 1960) carried an article on "The Dilemma of Evangelical Novelists" by James Wesley Ingles and gave a list of basic evangelical books for theological institutions and ministers. This was divided into a number of different categories and occupied over 17 columns.

Publishers' Weekly issues its annual religious number early in the year. In the 1960 edition they speak about the religious novel as being "almost extinct." Apparently they have not looked at the evangelical catalogs lately!

Bible Translations

Among the best sellers of the year—which includes books published in other years, of course—religious bookstores report *The Amplified New Testament* (Zondervan) and Phillips' *The New Testament in Modern English* (Macmillan) at the head of the list. Taylor Caldwell's biblical novel, *Dear and Glorious Physician,* was still on the best seller list where it has been for over a year.

Hardly a year passes without the publication of a new translation of the Bible or the New Testament. *The Children's 'King James' Bible* (New Testament) is the holder of this distinction for 1960.

Scheduled for publication this spring is *The New English Bible* (New Testament) jointly by the Oxford University Press and the Cambridge University Press (probably $6.00). This will be the most significant translation of the Bible since the Revised Standard Version in that it is the first translation to attain this stature in Great Britain since the Revised Version of 1881. It is described as "not a revision of the Authorized Version" but "a completely new translation." The best in English style is to be preserved, and the "self-consciously modernist" is to be eschewed. The New Testament has been in preparation for 13 years. The committee is composed of scholars representing all the major religious groups of the British Empire and Bible Societies. It is awaited with considerable interest.

A revision of the American Standard Version of 1901 is under way, but the sponsors of this project are not ready at this time to make an announcement of it. The *Amplified New Testament* is going forward in both Spanish and Japanese versions.

An experiment in a multiple version work was published under the title, *Rejoice!* (Sentinel Press, Phoenix, Ariz.), in which only the Epistle to the Philippians is used. Variations from the Authorized Version found in 14 other modern English translations are given where they differ from the Authorized. Romans is proposed for the next volume of this project. The work is done jointly by George A. Waler and Harry Van't Kerkhoff, members of the staff of the Cook Christian Training School.

Commentaries

New ventures in the commentary field include a new translation of Calvin's commentaries on the New Testament edited by Thomas F. and David W. Torrance (Eerdmans, two vols. of John, $9.00, and I Corinthians, $5.00). The Tyndale Bible Commentaries on the New Testament now boasts ten titles (Eerdmans, $2.00 to $3.00 each).

The New International Commentary on the New Testament has reached a total of ten volumes (Eerdmans, $3.50 to $6.00). The publisher announces that the completed series will consist of 18 volumes. Zondervan's so-called "Classic Commentary Library" offers about two dozen reprints of such gems as Alexander on the Psalms, Godet on Luke, Eadie on Galatians, and Lightfoot on Galatians.

Two expositions call for special mention. John Murray's first volume on Romans (see the list) promises to provide a most solid and useful work. Some will not agree, of course, with him on his handling of chapters nine to eleven, but what he has to say on that section will have to be examined

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* *Dr. Merrill C. Tenney, Wheaton College; Dr. Coleman Luck, Moody Bible Institute; Dr. Lloyd A. Kalland, Gordon Divinity School, and the author who is librarian of BIOLA College and Talbot Theological Seminary.*

OF THE PUBLISHING YEAR

Action's book editor takes his annual look at what has come from the presses

carefully. The two volumes on James by Zodhiates provide an exciting and rewarding tour through a beloved Epistle by a man with unusual qualifications to act as guide.

One wonders how far Dr. Donald Grey Barnhouse's project on Romans will progress now that he is no more writing. His fifth volume, *God's Grace* (Eerdmans, $3.50), developed the great passage, 5:12-21. Robert G. Lee's latest volume of sermonic expositions contains nine messages on 1 Corinthians 14:3-4. His alliterative outlines are intriguing.

J. Sidlow Baxter is another who likes to delve deeply. His volume, *God So Loved* (Zondervan, $2.95), contains sixteen messages on John 3:16. Ten of them expound the verse in its New Testament fulness and six develop the Old Testament background in typology and illustration. Expository preaching is pressed here to a lengthy measure, but produces a soul-satisfying and gospel-packed message.

Something different in Sunday school studies is the Aldersgate Biblical Series of Light and Life Press. The plan is to issue 40 manuals that will lead the adult Bible class through the Bible, each unit being a three-months course. The volumes will be published in time to supply a continuous program until finished. The work is presided over by Donald Marvin Joy as executive director.

Million Sellers

With the publication of the millionth copy of the famous "Jungle Doctor" series, the Church Missionary Society of Great Britain, which sponsors the hospitals in Africa around which these stories are clustered, published a beautiful commemorative volume of pictures entitled *Jungle Doctor Panorama.* The book is the work of Dr. Paul White himself who, with a photographer from Los Angeles and a publisher from Great Britain, converged on Tanganyika with 13 cameras. It is a beautiful collection of photographs, many in color, which have never been published elsewhere.

Dr. White is the Australian physician who went to Africa upon his retirement. In addition to his autobiography, *Doctor of Tanganyika,* published in 1957, there are now 16 of the regular "Jungle Doctor" series for children and five additional volumes of stories and fables—all published by Eerdmans. These are characterized by vivid imagination and descriptive writing as well as humor and a fervent testimony for the gospel.

The series will never appear on the best seller list, but a million copies puts it into a class equalled by few publications in so short a time.

H. H. Halley's famous *Bible Handbook* reached its 22nd edition and also passed the one million mark in publication. It has been revised about every two years since its first appearance as a 16-page pamphlet, "Suggestions for Bible Study." *Christian Life* in September related the story of this Bible quoter and his book.

Paperbacks

One of the most phenomenal aspects of American book publishing has been the trend toward paperbacks. In some foreign countries most books are published in paper and the owner who wants them bound in cloth takes them to a binder. The Moody Colportage Library is likely the most significant single series of paperbacks in respect to numbers in the series and total circulation. (See the story in this issue, "Moody Lives On—in Paperbacks.")

Most publishers now have a paperback department. Oxford announced a new series in October. The first titles will be reprints, but later ones will feature new works. Lightfoot's *St. John's Gospel* was among the first of the series. Broadman Press has just announced its entry in the paperback field with eight reprint titles in a series called *Star* Books.

Revell's Sermon Outline Series added three titles (on Bible characters, for holy living, and for prayer meetings). Baker Book House has a similar series with new additions including works by Billy Aspostolon and William P. Van Wyk. The Baker "Shield Study Series" is a little heavier ($1.75 each) and they also have a "Modern Thinkers Series" which is a serious collection of studies of major philosophers and theologians ($1.50 each).

Bibliographic Coverage

In the May 1960 issue of *Action,* we mentioned some new publications which list books that are being published and those which are to be published. We can now add to that list a new one from England—Books-in-Print, which began early in 1960. It is different in that its titles are currently available from the publishers regardless of when they were first published.

The first issue—February 1960—listed only religious books and these were from all denominations and faiths. It was a 68-page publication arranged under 14 major headings. The February 1961 issue will bring this religious listing up to date. Other monthly issues list works on biography, crime, the arts, sports, etc.

With the development of the new xerox process of dry printing from microfilm, it is now possible to obtain almost any out-of-print title, no matter how scarce it might be. This process produces a very readable book, although pictures do not come through clearly.

This process coupled with the interlibrary loan program and the excellent coverage of current publications leaves no excuse for any person not to have access to the kind of reading he needs and wants if he is willing to consult good librarians who are familiar with these procedures. Ignorance is now far less excusable than it ever has been. May the Lord never be able to say of the readers of *Action* magazine, "My people doth not know." ■ ■

EVANGELICAL IN SENTIMENT

Although these first 25 books obviously do not reflect all the convictions of all evangelical groups, they either (1) set forth major doctrines in a significant manner; (2) presuppose such doctrines in an attempted application to modern problems; (3) attempt a serious solution for some problem on an evangelical approach which, while not necessarily endorsed, should be known, or (4) present the evangelical mind in some other attractive way.

ACTION PICKS

Books that were new and notable in 1960 are named to this select list to help you get acquainted with them

Clarence B. Bass. *Backgrounds to Dispensationalism: its Historical Genesis and Ecclesiastical Implications.* 184 pp. Eerdmans. $3.50. This will be a controversial book of considerable significance in that it comes out of a thorough study of the Darby and Plymouth Brethren literature and reveals a switch of position by the author.

J. H. Bavinck. *An Introduction to the Science of Missions.* xxi, 323 pp. Baker Book House. $4.95. Few men have the background of training and experience equal to that of this author. Here we have philosophy, theology, and a little history of missions.

G. C. Berkouwer. *Divine Election.* 336 pp. Eerdmans. $4.50. Seventh in the series of nineteen volumes in his *Studies in Dogmatics.* The doctrine can be understood only 'in Christ' and is subject to grave misunderstanding. A major contribution to this subject.

Andrew W. Blackwood. *The Growing Minister: His Opportunities and Obstacles.* 192 pp. Abingdon. $3.00. Another good book from this voluminous writer. He deals extensively with the minister's reading, intellectual labor, and discipline. Obstacles are considered in eight chapters.

W. W. Bryden. *The Christian's Knowledge of God.* xii, 266 pp. James Clarke. 15/-. The professor of history and philosophy of religions at Knox College, Toronto, declares that "Liberal theology has not known God as He is in Jesus Christ." These men should "abandon their 'viewpoints' and strive to rediscover the Word of God."

The Children's 'King James' Bible (New Testament). 688 pp. Modern Bible Translations, Inc., 1124 S. E. First St., Evansville, Ind. $6.95 (cheaper ed., $5.95). A new departure in Christian education, we believe. The work is a new translation from the Textus Receptus in the King James style at the reading level of the fourth grade.

Frederick W. Danker. *Multipurpose Tools for Bible Study.* xviii, 289 pp. Concordia. $3.75. A veritable *vade mecum* for the serious student to guide him in the selection and use of basic reference books for biblical studies. Customary Missouri Lutheran thoroughness.

John H. Gerstner. *The Theology of the Major Sects.* 206 pp. Baker Book House. $3.95. A more thorough canvassing of the doctrinal teachings of the major cults with an interesting format of discussion, summary, and charts.

Howard A. Hanke. *From Eden to Eternity; a Survey of Christology and Ecclesiology in the Old Testament and Their Redemptive Relationship to Man from Adam to the End of Time.* 196 pp. Eerdmans. $3.50. A controversial book that attempts to show a unity in the Bible beyond that discerned by most of the careful biblical theologians.

Everett F. Harrison, editor-in-chief. *Baker's Dictionary of Theology.* 566 pp. Baker Book House. $8.95. A reference work of biblical and theological subjects including some bibliography, but no biography, outside of biblical characters. American and foreign contributors cooperated.

Carl Henry, consulting ed. *The Biblical Expositor.* 3 vols. Holman. $6.95 ea. A new synoptic analysis of the Bible with introductory articles from the pens of many of the best evangelical scholars of America and abroad. It commemorates the 160th anniversary of the publisher.

Frank C. Laubach. *Thirty Years with the Silent Billion; Adventuring in Literacy.* 383 pp. Revell. $3.95. The chronicle of the world's most inveterate teacher of the illiterate to read, with some sobering observations and warnings of the implications involved.

Mark W. Lee. *The Minister and His Ministry.* 280 pp. Zondervan. $3.95. A rather complete handbook of professional guidance for the minister in both his private and public life. Counsel is practical and detailed.

Walter R. Martin. *The Truth About Seventh-Day Adventism.* 248 pp. Zondervan. $3.50. After several years of careful study of the movement, the author points out areas of doctrinal agreement and disagreement between this group and the evangelical denominations in general.

Harold C. Mason. *The Teaching Task of the Local Church.* 214 pp. Light and Life Press. $3.25. A sequel to the author's *Abiding Values in Christian Education,* this volume deals with the implementation of the principles.

Robert H. Mounce. *The Essential Nature of New Testament Preaching.* 168 pp. Eerdmans. $3.50. Acknowledging much from Dodd's *Apostolic Preaching,* Mounce nonetheless feels that he failed to develop adequately the redemptive activity of God in Christ. He gets at the 'pre-Pauline kerudgma.'

John Murray. *Calvin on Scripture and Divine Sovereignty.* 71 pp. Baker Book House. $1.75. A brief, but succinct, discussion of an important pair of doctrines as held by Calvin.

John Murray. *The Epistle to the Romans.* Volume I: Chapters 1-8. xxv, 408 pp. Eerdmans. $5.00. A happy choice in authorship for this crucial Epistle in the New International Commentary on the New Testament series. The length of this volume indicates the thoroughness of the treatment.

Clyde M. Narramore. *The Psychology of Counseling.* 303 pp. Zondervan. $3.95. A practical manual for pastors, teachers, youth leaders, and all who are engaged in counseling. Basic techniques and applications to special areas are considered.

Eugene A. Nida. *Message and Mission; the Communication of the Christian Faith.* xvii, 253 pp. Harper. $5.00. A deeply searching study of problems and methods in communicating the truths of Christianity to peoples of differing cultures and backgrounds.

John P. Oakes. *Exploring the Bible; a Comprehensive and Useful Handbook; a Complete Study-method Manual.* 155 pp. Zondervan. $2.95. A rich store of information on the Bible itself and to study it for oneself.

Bernard Ramm. *The Witness of the Spirit.* 140 pp. Eerdmans. $3.00. A theological study of the contemporary relevance of the internal witness of the Holy Spirit. A major contribution to biblical theology.

R. V. G. Tasker. *The Gospel According to St. John.* 237 pp. Eerdmans. $3.00. Volume 4 in the now valued Tyndale Bible Commentaries series. Aimed at a point midway between the too brief and the too massive works on the beloved Gospel. The author teaches at King's College, London University.

Merrill C. Tenney, ed. *The Word for This Century.* xv, 184 pp. Oxford. $4.00. A symposium by eight of Wheaton College's more prominent alumni on the basic issues of the Christian faith. Issued in connection with its centennial.

50 BEST BOOKS

SIGNIFICANT TO EVANGELICALS

Volumes listed below are not evangelical in sentiment but are significant either because (1) they are doctrinally inarticulate, obscuring their evangelical loyalties; (2) they clearly reflect various degrees of departure from evangelicalism, yet represent a viewpoint or achievement with which evangelicals should be familiar, or (3) they are compilations of representative viewpoints and hence necessarily are not exclusively evangelical.

Yorke Allen, Jr. *A Seminary Survey.* xxvi, 640 pp. Harper. $10.00 Subtitle: "A listing and review of the activities of the theological schools and major seminaries located in Africa, Asia, and Latin America, which are training men to serve as ordained ministers and priests in the Protestant, Roman Catholic, and Eastern Churches."

Markus Barth. *The Broken Wall; A Study of the Epistle to the Romans.* 272 pp. Judson. $3.50. The son of the famous Karl Barth is now on the Federated Theological Faculty at the University of Chicago. This is his first book in English, and is designed to be used as a textbook in evangelism in the American Baptist Convention.

Ronald Bridges and Luther A. Weigle. *The Bible Word Book.* 422 pp. Nelson. $5.00. Subtitle: "Concerning Obsolete or Archaic Words in the King James Version of the Bible." Designed to show the need of a new translation because of archaisms and changes of meanings in English words since 1611.

Robert O. Byrd. *Quaker Ways in Foreign Policy.* 230 pp. University of Toronto Press. $5.00. The Society of Friends has been in the habit of keeping their governments advised on their own analyses of, and viewpoints on, foreign policy.

John B. Cobb, Jr. *Varieties of Protestantism.* 271 pp. Westminster Press. $4.50. A Protestant is not just a Protestant, but the author finds nine categories of them from 'Reformation' to 'Nontraditional.' Many keen insights are revealed here.

W. Corswant and Edouard Urech. *A Dictionary of Life in Bible Times.* Oxford. $6.50. Social, economic, and cultural phases of the Bible are covered in an alphabetical arrangement with many drawings.

John Dillenberger. *Protestant Thought and Natural Science, a Historical Interpretation.* 310 pp. Doubleday. $4.50. Not an apologetic, nor a history of the controversy, but a penetrating exploration of the issues lying beyond it. Studies based in part on seminars at a number of institutions.

Hermann Doerries. *Constantine and Religious Liberty.* Translated by Roland H. Bainton. xi, 141 pp. Yale University Press. $4.00. These are the Terry lectures of 1958. The author is on the faculty of the University of Göttingen.

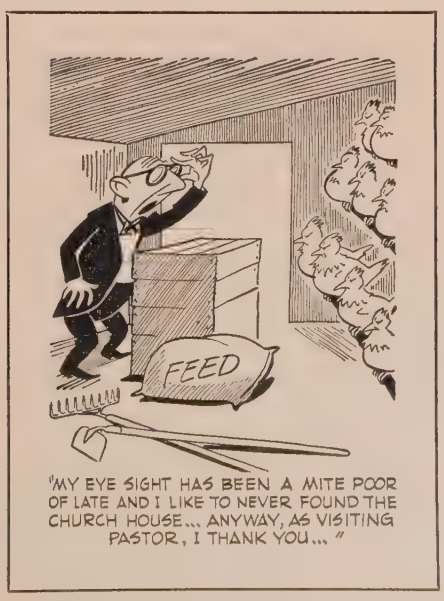
Evelyn M. Duvall and Reuben Hill. *Being Married.* 440 pp. Association Press. $4.95. Covers all aspects from dating to bringing up children. Full of pictures and charts. Treatment is direct, but brief, on each subject, and there are bibliographies.

Richard M. Fagley. *The Population Explosion and Christian Responsibility.* 260 pp. Oxford. $4.25. A capable analysis of a problem of growing concern to religious leaders, as well as others. Fertility control is discussed in its various aspects.

Robert M. Grant. *The Secret Sayings of Jesus.* 206 pp. Doubleday. $3.50. General introduction to the Gnostic manuscripts recently discovered in Egypt, and a translation with notes of the most important of them so far released—The Gospel of Thomas.

Yehezkel Kaufmann. *The Religion of Israel From Its Beginning to the Babylonian Exile.* xii, 486 pp. University of Chicago Press. $7.50. This is an abridgment and translation of seven of the eight volumes originally written in Hebrew. JE, P, and D are retained, but an exilic priestly Torah is held untenable.

Paul MacKendrick. *The Mute Stones Speak.* 369 pp. St. Martin's Press. $7.50. An archaeologically supported history with 175 photographs of Italy from pre-Roman times to the present. Includes, of course, material of interest to students of New Testament and church history.



William G. McLoughlin, Jr. *Billy Graham, Revivalist in a Secular Age.* xi, 269 pp. Ronald. $4.50. Because the author is considered to be one of the leading authorities on revivals in America, and because he is quite critical of Graham, this book is significant.

Cynthia Pearl Maus. *The Church and the Fine Arts; an Anthology of Pictures, Poetry, Music, and Stories Portraying the Growth and Development of the Church Through the Centuries.* vi, 902 pp. Harper. $6.95. Fully illustrated, this is a great bargain.

Methodist Church (United States). *The Christian Mission Today.* 288 pp. Abingdon. $3.00. An appraisal by twenty-one contemporary leaders of the church covering its task abroad, with detailed attention to the major geographic areas.

Paul S. Minear. *Images of the Church in the New Testament.* 294 pp. Westminster. $6.00. Ninety-six symbolic designations of the church are discussed in their distinctives and relationships. A majority contribution.

Jules L. Moreau. *Language and Religious Language; a Study in the Dynamics of Translation.* 207 pp. Westminster. $4.50. Deals with the difficulties of translating ideas, particularly Christian truth, from one language to another.

Johannes Munck. *Paul and the Salvation of Mankind.* 351 pp. John Knox Press. $6.50. Eleven monographic chapters on various phases of Paul's doctrine and Epistles. Considerable attention is given to the Jewish-Christian tensions.

J. B. Phillips. *God Our Contemporary.* 137 pp. Macmillan. $2.50 (paper, $1.25). Believing that the real religious belief is lacking in our present day society, the author urges that belief in God must keep pace with advancements in all lines of endeavor.

Ethelbert Stauffer. *Jesus and His Story.* A fresh approach to the problems of Gospel criticism. Jewish documents are given careful attention.

William Strawson. *Jesus and the Future Life; a Study in the Synoptic Gospels.* xii, 250 pp. Westminster. $3.95. An English Methodist presents here the Fernley-Hartley lectures of 1959.

J. Martin Taylor, ed. *Religious Education.* 448 pp. Abingdon. $6.00. Covers many phases of the subject with contributors from many denominations, and the Catholic and Jewish faiths, all edited into a semblance of unity.

Helmuth Thielicke. *Our Heavenly Father; Sermons on the Lord's Prayer.* 157 pp. Harper. $3.00. Coming out of the crucible of war times in Germany, this exposition is both fresh and deep, making its appeal to all ages.

Robert R. Williams. *A Guide to the Teachings of the Early Church Fathers.* 224 pp. Eerdmans. $4.00. The Ante-Nicene Fathers have significance to us in the areas of doctrinal development and apologetic work. Errors of today have their roots in this period.

Tomorrow's Leaders are Learning Today

by Milton A. Regier

Intelligent citizenship and a relevant witness are goals of this evangelical student organization

WHAT'S AHEAD FOR Christian leadership in this country? Is the typical student in the evangelical school of higher learning only concerned with himself and the problems on his own campus, or is there a wider outlook and outreach?

This question—so long a matter of concern to thoughtful parents, pastors and others concerned about the future of Christian leadership—is now getting a firm and positive answer from a relatively new student organization, the American Association of Evangelical Students. Its activity on Christian campuses is sparking a new interest in student government and the Christian world view, as well as political awareness which is their project of the year.

The purpose of the American Association of Evangelical Students, says president Russ Ayers, a senior at Moody Bible Institute, "is to strengthen the bond of fellowship among Christian students and to promote student leadership on the campus. We feel that to unite students and strengthen them in leadership will help them to have a broader understanding and to be a more effective witness to the world in which they live."

Now active on 17 campuses, the AAES has a student constituency of nearly ten thousand students. It serves as an advisory organization to student governments, serves as a clearing house for information on school problems, sponsors a yearly campus project and holds yearly regional and national student conferences.

Although it was begun only a few years ago it is beginning to see positive results. One midwest school, inspired with ideas from AAES, held its first student leadership and faculty retreat last fall. As a result both groups came to a better understanding of each other's problems and the channels of communication between them were cleared.

The influence of the AAES is perhaps most strongly felt through its regional conventions at which student leaders from evangelical schools sit down to talk about their common problems. The most recent was the midwest regional conference held on a holiday week end at Wheaton College. It was attended by about 50 delegates from a dozen schools who participated in workshop sessions on campus life, heard an address by a topflight speaker from the State Department and discussed their national project of the year, "Political Awareness."

Leading the AAES in this year's national project is Paul Henry, son of Dr. Carl F. H. Henry and a sophomore at Wheaton College. Its purpose is to stimulate the thinking of evangelical students on current political and national issues to "make them more aware of their capacity to exercise intelligent citizenship and to extend the witness of a Christ-centered life in these areas." This project is carried out on the individual campuses by making available sources of political literature, films and speakers on public affairs.

Mr. Myron L. Koenig of the State Department (third from left) chats informally with Russ Ayers, Mark Mason and Paul Henry.

While many schools reported giving out political literature of both major political parties during the recent presidential election, Steve Peterson of Bethel College, St. Paul, Minn., said that they had all major state candidates of both parties speak to their students. As a result, there was wide discussion about the issues and a lively interest in the campaign.

Bringing the delegates up-to-date on the role of the U. S. as a world power was Dr. Myron L. Koenig, assistant dean of the State Department's Foreign Service Institute. He traced this nation's reluctant rise to power and suggested why this country is the only major power which is not consistent in policy and not dependable in the eyes of the world. "In the precarious 60's," he said, "we will have to re-assess the role of the presidency" and the processes by which national policy is made.

The impact of the AAES upon the individual campus and student can best be judged by the reaction of the delegates to this convention. Mark Mason, a sophomore at Spring Arbor Junior College, said, "It is great for sharing ideas and realizing that many other schools have the same problems that we have. From them we found solutions to some of our own problems." Mason had first gotten acquainted with the AAES back in 1956 when he attended their first national convention. He felt that it would benefit him in the future for having worked together with other evangelical leaders as students.

A faculty viewpoint on the value of the AAES was given by A. F. Broman, dean of men at Moody Bible Institute. He felt that it "helps students get their thinking crystallized and develops responsibility in leadership. It will do this by stimulating students to see the place of student leadership and giving them a desire to contribute to the quality of their own education. As a result they will have a world-wide view and avoid narrow horizons." He saw a potential problem in that the organization might attempt more than they could readily handle because of limited time and lack of experienced judgment.

The AAES itself has strong plans for growth and increased usefulness in the years ahead. Russ Ayers, president, would like to see within the next five to ten years an outreach to most evangelical schools in the country, a full-time executive staff, and a budget considerably larger than this year's figure of $1,500. ■ ■

Contest Open for Church Designs

EVANGELICAL churches throughout the country are urged to have their new church entered in the fourth annual Church Plan Awards contest sponsored by the National Association of Evangelicals and Christian Life magazine. Awards will be given in four categories of design when the contest winners are announced at the NAE convention in Grand Rapids, April 10-14.

The importance of good church design was stressed recently by Dr. Neil A. Winegarden, chairman of the NAE church extension committee and professor of practical theology at Wheaton College. "Expenditures for good church architecture are indeed justifiable," he said. "Its goal is to provide a durable building which will accommodate the total church program and make allowance for expansion through growth. It aims to create good public relations through eye-appealing design and speaks to the passing throngs of spiritual reality."

The four categories for entries in this year's church design contest are these: a first unit for a new church building being started in a new housing development such as in a home mission situation; a complete church with seating capacity up to 300; a complete church with seating capacity for more than 300; remodeling construction with additions or alterations to the existing structure.

All entries will be on display at the NAE convention where they will be judged. Architects, engineers and designers familiar with church building needs are invited to submit church designs for the contest. A special noon luncheon for architects and all those interested in church design will be held in the Pantlind Hotel on April 10, the first day of the convention.

The Church Plan Awards judging panel will consist of Dr. Dick L. Van Halsema, minister of evangelism with the Christian Reformed Board of Home Missions, Grand Rapids, Mich.; Dr. Luther L. Grubb, secretary of the Brethren Home Mission Council, Winona Lake, Ind.; Robert Hoover, professor of community planning, Wayne University, Detroit; and Robert Foltz, architect with Church Enterprises, Inc., South Bend, Ind.

Full details for submitting entries to this contest may be obtained by writing to Church Plan Awards, Christian Life, 33 S. Wacker, Chicago 6, Ill.

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WORLDview

A PENETRATING SURVEY OF THE NEWS BY THE EDITOR

Mission Agencies Join in Feeding Starving Congolese

THE HAUNTING specter of starvation has been added to the strife-ridden Kasai area of the Congo. There some 300,000 Baluba tribesmen displaced from their homes and gardens in tribal warfare are dying at a reported rate of 200 a day. Missions who formerly worked patiently to bring them the gospel are now rushing aid and relief to this stricken area.

Spearheading the distribution of rice, dried milk and other emergency foods to the Balubas is the Rev. Archie Graber, a veteran missionary with the Congo Inland Mission. Despite such obstacles as limited help and skirmishes all around, he was able to get six carloads of foodstuffs into a warehouse and feed some 6200 people in one day of activity. He has also set up food distribution centers at Miabe where there are 30,000 refugees and several other centers.

The tempo of his work is indicated by these terse notes from his diary—"Started work this morning with only a few men. We had trouble getting gas for the trucks. A UN doctor was shot three times in his legs and hand. At 7:30 p.m. soldiers began shooting around us on four sides. One machine gun was set up less than 100 feet from where a European trader, his wife and two children, and I were trying to hide. Heaven seemed much nearer than Fort Wayne just then. After an hour of gun-fire, everything quieted down."

1. *Archie Graber (center) supervises the unloading of 150 tons of rice at Mwena Ditu in the Kasai province.*

2. *The first food distributed to anyone in the Kasai area of the Congo where over 300,000 Baluba tribesmen are homeless and completely destitute.*

3. *The scattered and homeless refugees live in crudely-built shelters of tarp, poles and scrap sheet iron.*

4. *Children—the greatest sufferers of all—are having their basic needs met through the Congo Protestant Relief Agency, a joint aid organization.*

The relief work being done by Graber is under the auspices of the Congo Protestant Relief Agency which was set up specifically to meet this need. It is sponsored jointly by the Evangelical Foreign Missions Association, Interdenominational Foreign Missions Association, Christian Medical Society, American Leprosy Mission, Mennonite Central Committee, National Council of Churches and other cooperating groups. The food for distribution comes from U.S. surplus stocks, church relief agencies and other areas of the Congo. Vehicles for this operation are being furnished by the Congolese government.

A new "Operation Doctor" has been set up to bolster the efforts of the less than 200 doctors in the Congo. The goal is to provide 100 additional doctors on a short term basis to meet the present emergency. Crash programs are also being planned in the field of education to provide Christian leadership and professional help which is so sorely needed.

From another area of the Congo comes this heartening word. Dr. Titus Johnson, a Covenant medical missionary from Chicago, reported that the very soldiers who held bayonets to his back in the first days of the Congo crises are now in his congregation each Sunday morning where he can preach the gospel to them.

Will It Be 'Good Ol Nikki'?

WITH THE changing of the guard in Washington, there is evidence that the world is about to be treated to a new dose of "sweetness and light" from Moscow. The Communist strategy is to press the attack then let tensions relax until the free powers become tired of the game and give in.

The belligerence which Nikita Khrushchev showed toward President Eisenhower over the U-2 incident has all changed now because, as Khrushchev said in his New Year's speech, he considers that the American people by their vote last November "apologized" for it. Nothing could be further from the

truth, of course. He publicly expresses the belief that President Kennedy will be easier to deal with than the previous administration. People all over the world will be watching to see how the present administration reacts to the proffered "olive branch" from Moscow.

There is some speculation that the Soviet premier is getting ready to release the imprisoned RB-47 fliers who were wantonly shot down over open seas, and possibly Francis Powers, the U-2 pilot, as a so-called "gesture of good will" and as a means of winning a summit conference with the new American President. This would doubtless fool many guillible Americans who would view it as a "relaxation of tensions." Maybe the Soviet premier is trying to steal a page out of Stalin's strategy book and become known as "good old Nikki."

After all, he could say, I was able to tame the Chinese dragon and get them to agree to my line of "peaceful coexistence" at the recent Communist summit. But when you sift down the new Red manifesto, it says in essence that the Communists still plan to kill us and bury us, only by "peaceful coexistence" instead of by hydrogen bombs. But those who know what the word "peaceful" means in the Communist dictionary are not tempted to cheer even at the stay of execution.

It means not only economic competition by all methods—fair or foul. It also means continual subversion of non-Red governments everywhere. It means fomenting of trouble every day in every way—now Cuba, now Berlin, now Laos, now in the Congo or the Middle East—using traitorous and vicious fifth columns for some of the dirtiest work.

So before we start attributing cherubic characteristics to the "butcher of Budapest," we would do well to remember that the new era of sweetness and light is all a part of his game—a very deadly one, incidentally.

Unity at the Price of Truth

THE STATEMENT was buried halfway down in a news story which came across my desk the other day. "One cannot build unity of Christians at the price of betraying truth" it said. The statement sounds like it might have come from an evangelical leader, but it didn't. It was made by Cardinal Augustin Bea, head of the Roman Catholic Secretariat for Promoting Christian Unity, whose words should be carefully weighed by those in an ecumenical frame of mind.

In a recent article in *Christianity Today,* Dr. E. P. Schulze writes about what he calls the "First Law of Ecumenicity": "In terms of people, union is addition, but for the sounder church it is doctrinal substraction. Assuming that the membership of both are equal, let 100 per cent represent the doctrine of one church and 80 per cent the doctrine of the other: add the totals and you get 180 per cent. But now you must divide by two and result is only 90 per cent. You now have twice as many members, and isn't that fine? But you have ten per cent less truth than you started with."

While evangelicals might disagree with Cardinal Bea on his definition of truth, they would be as unyielding as he on the point that ecumenicity must be based on truth rather than a desire for administrative efficiency.

Persecution in Colombia

RECENT REPORTS from Colombia indicate that violent attacks against Protestants have been renewed in at least two towns. The first instance was in the town of San Gil where the Protestant meeting place was attacked by unknown men who demolished the doors and wooden window blinds and then proceeded to fire rifle and pistol shots into the building for about an hour. Although no service was being held at the time, 13 people were in the house. All of them miraculously escaped injury.

On the same day during the morning hours, handbills reading "I am a Catholic" had been passed out in the town with the warning that every Catholic family must fasten them on the outside of the door. The house attacked did not display the card, since it was a Protestant house.

The second attack took place in Suaita where unknown men entered a Protestant home, slashed the young mother's head with machete blows, and then spread vicious destruction throughout the house and property. They seriously damaged the house with machete blows, cut up the family's clothing, damaged the sewing machine and furnishings, then went outside to destroy the plantain trees and garden crops.

After the men left the house, the woman, her baby in her arms, started out in search of help. As she walked along the road, blood streaming from her head, the people said, "It is good enough for a Protestant—that is what they should do with all of them." Later the injured woman was able to get word to her pastor who took her to a nearby town for treatment.

The Greatest Enemy

"THE COMMUNISTS have their own religion and still consider Christianity their greatest enemy," according to a Russian-born Assemblies of God missionary recently returned from that country. Mrs. Katherine Voronaeff made the statement in answer to a reporter who asked her, "Is it true that the Communists are more liberal and tolerant of religion than before?"

She also said that regular pastors preaching in a Russian pulpit must be card-carrying Communists. Queried concerning Christian prisoners, Mrs. Voronaeff stated that "thousands are still held prisoners along with my husband who was sentenced for life; and the right to correspond with people is taken from them." Mrs. Voronaeff spent about 20 years in Russian prisons herself. The returned missionary also reported that recently a number of Christians signed a petition asking for the right to hold services. All those whose signatures appeared on the petition were arrested and sent to Siberia for 25 years.

HUAC in Trouble

THE HOUSE Un-American Activities Committee, which has probably ferreted out more Communists in this country than any other organization except the FBI, is in greater danger this year than ever before. The National Committee to Abolish the Un-American Activities Committee, headed by Aubrey Williams who was director of the National Youth Administration under President Roosevelt, has already started lobbying with congressmen for votes to kill HUAC in 1961.

This committee has been joined by the liberal press which has concentrated its attack on a film produced by HUAC showing Communist-inspired riots against the Committee which took place in San Francisco last May. "Forgery by film" is the cry of the Washington *Post* whose executive editor write Chairman Francis Walter that "the fact that 67 of the 68 arrested persons were released, after being charged with disturbing the peace and resisting arrest, indicates that the facts were not exactly in accord with those as presented in the film."

But the judge who dismissed the riot charges said that he did so for "practical reasons" since a mass trial for the students "would play directly into the hands of those who create unrest . . ." and that his action should not be construed as condoning what

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happened. He added: "I very definitely agree with the view of FBI Director J. Edgar Hoover that the city hall riot last May 13 was instigated by Communist subversives."

Some churchmen have joined the drive to abolish the HUAC. *The Christian Century* recently said, "From its formation this committee has year after year done more harm than good" and added that it "would be in the best interest of the nation" to abolish it. Freedom-minded evangelicals should write their congressmen immediately urging that the HUAC be retained to continue its effective job of exposing Communist infiltration which endangers the nation.

The Gospel in Berlin

A MINISTRY of evangelism and Scripture distribution is being carried on in West Berlin, the only "free" city behind the Iron Curtain, by ten members of the Pocket Testament League, armed with a sound truck and 250,000 copies of the Gospel of John in German. Recommendations of the ministry have come from Chancellor Adenauer, Mayor Willy Brandt and Bishop Dibelius.

One member of the PTL team in the Berlin campaign is Mitsui Fuchida, former commander of the airplane squadron which attacked Pearl Harbor. Fuchida says, I am no more a military man." Team members conducted an open air meeting at the Tempelhof refugee barracks at which about 100 men and women remained after the meeting was dismissed and many made definite decisions for Christ.

One pastor from East Berlin asked for 500 copies of the Gospel of John to take back to his church of 9,000 members. In order to avoid difficulty with the border police, only a small number could be carried at a time.

The Ante-Nuptial Agreement

A judge of the New York Supreme Court has ruled in a divorce case that the ante-nuptial agreement by a non-Roman Catholic that any children born of a mixed marriage will be reared in the Roman Catholic faith is legally binding. Justice Charles J. Beckinella issued his decision in a rather sordid divorce case in which he granted a separation, but gave the father custody of the two young children solely on the ground of the agreement the Protestant wife had signed before marriage promising to bring the children up as Roman Catholics—the religion of the father.

The judge's decision was made on the basis of religion, almost entirely disregarding the considerable evidence that the husband was an unfit parent. Evidence was given (in the 1500 pages of trial record) that the children were baptized in the Roman Catholic faith without the mother's knowledge, presence or consent and that they were likewise "dedicated" by her in a ceremony in a Baptist church. The mother claimed she signed the ante-nuptial agreement under "duress of pregnancy" in order to make it possible for the father to marry her, but with no intention of fulfilling her pledge. She also refused, if granted custody on condition of honoring the pledge, to bring them up as Roman Catholics—even if "her life depended on it."

Though the Roman Catholic ante-nuptial agreement is considered unenforceable at law in most states, the judge said in part: "Here, in addition to the ante-nuptial agreement, the infants by baptism have been initiated into the Catholic faith. They should be permitted to continue in that faith without interference until such time as they are old enough to make a choice of their own."

The case, by the way, is on appeal.

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PART FOUR: Infiltration—the First Technique in the Spread of Communism

Introduction: In the previous lessons we have traced the rise and spread of world Communism. The fact of its presence and its goal of world domination is well established. The anti-democratic and anti-Christian character of this movement has been witnessed in its ideology and its methods. If we would seek to preserve the institutions that are at the heart and core of the western way of life, then action must be taken.

To most effectively combat such a movement it is necessary to be familiar with the methods used. Knowing these, a more intelligent defense and counter-attack can be launched. Such knowledge also helps in identifying Communists and in observing and challenging their actions. This is the only way that an effective resistance may develop.

Techniques: A study of the techniques of Communism must be broken into two main divisions. The first of these—which will be dealt with in this and the two following study guides—is infiltration or subversion. This is the activity carried on by local party members, fellow travelers and other associates of the party with designs to weaken and eventually overthrow the government of the area in which they are operating. These local Communist parties are under the command and control of the party in Russia and are, in effect, agents of a foreign power. They also work hand in hand with native and alien espionage agents of Russia.

The second technique—to which we will also give attention in this series—is power politics, or the use of political and economic power by the Soviet Union in domestic affairs and international relations by which they seek to enlarge their control of world affairs. Currently, this second aspect of Soviet activity appears to be more important. Infiltration and subversion are still used, to be sure, but only as an adjunct to Soviet power.

Thus the Communist contention that the national Communist parties are agitating revolution merely to bring an "ideal" Communist state to their own area is misleading. All national parties outside of Russia are inescapably tied to and controlled by the Communist party in Russia and so are mere tools to be used in achieving complete world domination.

Although all activity is justified in the language of the Marxian dialectic and seems foreign to us, a close observation of techniques will disclose a great similarity to Machiavelli whose methods have been followed by all strong men and nations since the time his work, *The Prince,* first appeared in the sixteenth century. The basic philosophy underlying both this work and the Communist program is that the end justifies the means. Thus anything is proper which at the moment will seem best to aid in the achievement of world domination.

This means that the methods of operation will change from time to time. Those who would successfully engage the Communists must be aware of the changing methods and "lines." To limit the defense or counterback to one area could be fatal.

Definition: By infiltration is meant —for purposes of this study guide—all forms of non-direct aggression in which Communist Party members or Soviet agents (and there is really no difference) use subversive methods in any country to gain control of vital areas of the government, military, economy and communications for the ultimate overthrow of the existing government and its replacement with a Communist, Soviet-controlled state.

Methods of Operation: There are two groups of people used in this first technique—party members and non-party members. The former category likewise has two divisions—the open party member and the concealed member. All are active in subversion and infiltration to bring about Soviet domination which J. Edgar Hoover says in his book, *Masters of Deceit,* is the hidden goal of all Communist activity in the United States. The same is true in other areas of the world.

There is a difference, however, in the hidden and open goal of Communism. The open goal which is formed into slogans and idealistic-sounding phrases usually advocates worthy reforms and suggests no undertones of subversion.

The Communist Party in the United States—as in other countries—though small in membership, is a very effective organization. This is due largely to the party discipline which is most rigid. The commands of the superiors are absolutely and immediately binding on all below them in the party ranks. Direct control from Moscow is maintained through a representative of the Russian party. This formerly was the representative of the Comintern. Since the abolition of this organization, the Cominform or some other means has provided this direct contact.

The open party members are those who admit their membership and are generally known as such by the public. These include such men as the current leaders, William Z. Foster and Gus Hall, and in the past, Earl Browder. These men and others perform the functions of receiving and disseminating to the other members directives which come from Moscow. They also provide much of the material for the Communist press, *The Daily Worker, Political Affairs* and other journals and periodicals that are Communistic. These materials openly proclaim the current party "line" and thus are avidly read by all party members and others who adhere to the party line.

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Writer: Thomas O. Kay

The hidden or concealed members are those who do not openly show their Communist affiliations. They are as devoted to the party as the others, but they operate underground and are the greatest potential threat to national security. It is this group that has received the greatest publicity in the various exposures made by the FBI. It is also the life of the hidden member which shows the true character of the Communist. It is a hard, grueling life which is demanded when a person is asked to serve the party in this manner. This group carries on espionage and directly attempts to infiltrate key areas of the government and other important institutions of our society.

Non-Party Personnel: Next on the list comes the non-party personnel. They also are of different types, each with varying functions. They are just as much tools of the Communists and thus of the Soviet Union—willingly or unwillingly, knowingly or unknowingly—as are the regular party members.

The most prominent of these groups is that of the *fellow travelers and sympathizers*. These people openly adopt the open goals of the Communists and feel that Russia is a good example of the good within the Communist system. They are fully aware of what they are doing and of their Communist associations. However, they apparently are not aware of the full consequences of the Soviet goal which would deny them the privileges they now prize highly as American citizens.

This group is not under party discipline and so the individuals may express themselves more freely than most party members. These are the ones who are associated with Communist-front organizations, about which we will say more, It would appear that this group has somewhat diminished as the true nature of Russian Communism has become more clear in the years since World War II.

The *opportunist* also serves the Communist cause. He is the fellow who seeks to achieve his end at any cost. He uses uncritically all support that comes his way. The Communists are aware of this and they will give him whatever assistance he needs. If he succeeds, however, he finds that he must take orders from the party or lose their support and with it the ground he has gained. In the meantime, he has served the cause of the Communist Party.

Then there are the *dupes*. These are the people who, unknown to themselves, have become tools of the Communist Party. They are mostly people who are sincere and mean well in their efforts, but because of lack of knowledge or the absence of critical analysis have allowed themselves to be used by the party. Frequently these are clergymen, academicians or businessmen of repute whose names are associated with worthy causes and meetings which are Communist-inspired. They also fall prey to the party line as it is propagandized by party and front organs, unaware of its true source.

Communist Fronts: The Communists have a two-pronged program of subversion—to infiltrate institutions and organizations such as labor, government, communications and to gain a strong element of popular support for the Communist line. The purpose of the first is to have tools for use now and ready in case of conflict while the purpose of the second is to make violence and force less necessary. All types of the previously mentioned personnel are active in both of these areas. The infiltration is carried on for the most part in areas referred to as "target groups." These will be the subject of the next study.

In gaining popular support the Communist tries to mold the thought of the people so they will think, say and do that which aids the Communist cause. Thus a large segment of the population unconsciously comes to accept the Communist line and to believe it is necessary for personal and national well-being. The Communist line appeals to the desires and interests of a large mass of people. It is usually clothed in high and noble language, frequently with religious overtones. In other words, it sounds like a "good thing."

The Communist line is expressed directly in the party publications. It is then adopted by all members and associates of the party. The most important vehicle in getting the "line" to the general public is the "front" organization.

The front organization is a group that is organized by the Communists or an existing organization in which they have gained control. The influence or control may be secret. The group may be temporary or ostensibly permanent. The front organizations exist for many causes, most of which sound good. They all have the same goal—the spread of the Communist line to make the take-over easier.

The front that is openly Communistic poses little problem to most people because its aims are quickly discerned. The front that is secretly Communistic is more dangerous since an unsuspecting person may find himself associated with it and supporting a Communist program with which he disagrees, although he might have some legitimate feeling for the open cause which is being espoused.

Front Leaders: In the front organization the leading personnel are frequently men of high repute who are engaged, be they Communist or not, because they lend distinction to the organization. The Communists retain full control, however, with a loyal party man in some key post, such as executive secretary, and enough other personnel to keep all things going in their direction.

In this way well-known political, religious, labor and education officials are used by the Communists to give prestige to the front organization. Often these people are not aware that by their presence at a meeting or their name on a letterhead they are lending their support to the Communist cause. This is the way some prominent people have become associated with Communists and their organization, and although they may agree at least in part with the immediate objectives of the front organization, they might feel differently if they knew what went on beneath the surface.

Even though Mr. Hoover has aptly called the Communists "masters of deceit," it is difficult for these people to believe that the Communists would openly avow such idealistic goals as they themselves seek. They are deceived, but they are not Communists. Many of them, when they become aware of the true nature of the front organization, sever their relationship.

At this point, the Christian has a grave responsibility. Although there may have been an error in the past, Christian love must be shown in a forgiving spirit. We must remember that on many points there are legitimate variations in the interpretation of the Scriptures. There are portions of the Bible that support pacifism, social welfare and the denial of capital punishment. The opposites may also be supported by Scripture. The validity of none of these is argued here, but we simply point out that many people motivated by such ideals seek to use the means put before them to achieve them. It is unfortunate that so frequently the means appear to be found in Communist-front groups.

Peace, love and brotherhood are ultimately in Jesus Christ. Movements and organizations cannot achieve these for the individual or the world. The Christian must, with much prayer, seek to make this known. The unbeliever is seeking the true and good as well, but he does not know that he cannot achieve it apart from Christ. He thinks he is doing the right thing, but he is looking in the wrong place for the answer.

Because of the similarity of the ideals expressed in the open purpose of the front organizations, liberal Christianity has frequently been associated with Communism. Before the true nature of

Communism was revealed in this country, many leaders did aid the Communists— some openly, some unwittingly. This does not mean, however, that all Christians of liberal theology are Communists nor does it mean that all organizations led by these liberals are Communist controlled or front organizations.

The FBI and congressional investigating committees have prepared lists of Communist-front groups which are available to all. These lists are occasionally updated to include new organizations and it is much safer to depend on these lists than to accuse without full knowlege.

Mass Agitation: The second way the party line is disseminated is through the medium of mass agitation. This has also been called "protracted conflict." By this means the party hopes to maintain a constant state of confusion so as to cloud the actual conditions and the rationale of constitutional principles. The party is then able to find receptive ears for their appeal to peace and order which does not seem to be forthcoming from the usual apparatus of government and its auxiliary agencies. Front organizations frequently are aids in setting up and maintaining such agitation.

The agitation technique is very effective in underdeveloped areas or where the education of the people is somewhat limited. Here the emotions may be played upon to stir the people to action. Thus it is frequently used in such places as Latin America, the Congo, and Laos.

But this technique is by no means limited to such areas. In the United States, for instance, the Communists will frequently seek to use to their advantage such incidents as race disturbances, questions of academic freedom, labor disturbances, civil rights issues and such other matters where half-truths and insinuations will stir a mob to action. This frequently will then force authorities to take action that is in turn used by the Communists to support their cause.

An example of this sort of activity is the disturbance in San Francisco with regard to the House Un-American Activities Committee. In May 1960 the committee was to investigate subversive activity in that area. Youth were prompted to demonstrate against the bearings which were claimed to be an attempt by the government to limit academic freedom. As a result of heavy demonstration, the committee's activities were curtailed.

The whole episode has been proven by the FBI to have been Communist-inspired and directed. Playing upon the sympathies of the students, the Communists were able to gain a great deal of support for their activity. Many students were not aware of just what they were doing until after it was all over.[1]

Minority Groups: Thirdly, the Communists seek to insinuate their line by subtle use of minority groups and their interests. These groups are of all types—racial, national, ethnic, economic and social. The Communist tells these groups that he will represent their interests and deal with their grievances better than the present government and way of life in the United States. There is a ready reception from these groups to such an appeal, especially when it appears that no one else is really interested in them. Front organizations are sometimes used to organize the minority groups and frequently they are the people to whom appeals are made for mass agitation. They thus feel a part of the movement and also have a sense of direct action.

There is, of course, the recognizable threat of the tyranny of the majority in a democracy unless the rights of minority groups are given careful consideration in practice and not just in theory. Some Christians have a tendency to put their heads in the sand and ignore the present conditions, saying that all will be taken care of because all men are equal in God's sight. This may be ultimate justice, but these minority groups want some promise and hope of a degree of earthly justice. Earthly justice may not be perfect, but it is a step closer than no justice at all.

Infiltration: The fourth method of disseminating the party line is through infiltration. In its more restricted sense the term means direct Communist party member involvement. This is directed against long-established institutions and organizations — labor, church, government, and idealistically-motivated groups. Here the party member, usually unknown to his associates, controls activity to benefit the Communist Party and Mother Russia.

Infiltration may either be from the top down or the bottom up. That is, the Communists may be fortunate enough to immediately take over the leadership of an organization or they may fill the ranks with Communists to have them filter up to positions of importance at lower levels.

These are the four main ways by which the party line is transmitted. In all four, two further techniques are employed. One is that of "multiplied influence." Although there are not very many Communist Party members in the United States—the number is perhaps under 20,000—they are able to exercise tremendous power through multiplied influence. By the subtle manipulation of sympathizers, fellow travelers, opportunists and dupes they command a large segment of people. The party, being effectively organized, is able to do much that the larger, unorganized groups cannot do.

Psychology is another means used. The Communists are aware of the desires of humanity. They shape their line to appeal to this and to cover or cloud the party objective to make it appear good. By manipulating their line to play up these human desires, the Communists can brainwash large masses of people.

The Party Line: These have been the means of transmitting the party line—but just what is it? The party line, although there have been many twists and turns, has basically been that of the "united front." By this is meant an appeal to common goals and interests of a large segment of people and then claiming that the Communist or Russian way is the best answer to the problems which are thus pointed up.

There seem to be two main aspects of the line. The first is peace. The propaganda machinery of the Communist Party and the Russian government would lead the world to believe that they are for peace and the United States is for war. The Communists actively promote "peace" movements as a part of this propaganda drive. It might be well to note that the peace which the Communists want is that which comes with complete Russian domination.

Subsidiary to this main theme are such things as the banning of nuclear arms, limitations of germ warfare and the like. The term "peaceful coexistence" is a part of this line. Because there is a great deal of sincere sentiment for these causes the Communists find great support for their propaganda.

This does not mean that the Christian anti-Communist must be an anti-peace warmonger. Some people believe that man is able to work out his own problems and can achieve international peace. The Christian knows that peace cannot be fully achieved until Christ comes, but in the meantime he knows it is his duty to do what he can working from a Christian point of view to achieve partial peace.

The second aspect of the "united front" Communist line is reform. Although the Communist feels that reform is just the means by which the capitalists are temporarily delaying the final revolution, he frequently is found advocating reform programs. The association with such programs is a temporary expedient. In aligning himself with reform movements the Com-

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[1] *Communist Target—Youth* by J. Edgar Hoover, pub. by House Committee on Un-American Activities, 1960.

munist is able to attack existing institutions and thus stress the inefficacy of the existing government. The result is that many discontents will fall in line with these Communist-led and inspired movements.

These are the main elements of the Communist line. Day by day interpretations may bear little resemblance to this overall picture. If an individual or an organization is following the Communist line, they will do it with absolutely no variation. Thus they may find themselves switching sides or denying that which they have said before. These people receive their orders directly from Moscow by way of the Communist press, particularly *The Daily Worker* and *Political Affairs*. A close scrutiny of these or other Communist publications would immediately acquaint one with the current party line.

If you have trouble distinguishing between sincere but misguided people and true Communists, remember that a Communist will follow each turn of the party line at all times regardless of the logic involved or its relation with any earlier activity.

Extent of Infiltration: There are Communist Parties in most countries of the world. They all have the same end—Communist domination by any means possible. It is not possible to accurately measure the extent of Communist control except where the state is under a Communist government. One may be aware of what is happening at the top, but the vast underground activity defies measuring. The real need is not to measure, however, but to simply recognize its existence and do something about it.

The Communist Party has been active in the United States since 1919. It has undergone reorganization several times. There are several splinter groups which are largely insignificant. The party membership has varied greatly—from 7,500 in 1930 (its low point) to 80,000 in 1944 (its high point). Since then there has been a decline, although it has continued to be active particularly through 1953.[2]

Having had their fingers burned and in accord with the line of peaceful coexistence, Communists in the last five to eight years seem to have concentrated their activity in the subversive sphere that it occupied in the period of 1945-53 and earlier. It is still there, to be sure, and may be seen when parts of it are brought to the surface through the work of the FBI and the several congressional committees that work in this field.

Another factor partially responsible for this apparent decline is the fact that Russia need not rely solely on the local parties for espionage activity. Opportunities for her own people to be present in the United States through her embassy in Washington and the delegation to the United Nations also provide espionage opportunities.

Even though there still is infiltration, subversion and espionage, we must not overlook the fact that the cold war is being fought in the economic, propaganda, scientific and international arenas as well. Russia must be dealt with as a nation among nations. In this respect, maturity in negotiation and international relations must be achieved.

What to Do: There are three main ways in which each person can help in the fight against Communism, particularly as it is seen in this form of infiltration and subversion.

(1) Trust the government and its operation. It has been doing a creditable job so far. There are problems which are not yet answered and we are all aware of imperfections. However, with support and confidence from the people, the government can do an effective job of combatting Communism. The police agencies of the government—particularly the FBI—have a commendable record. They deserve our confidence and support.

Limited, constitutional government is designed to protect rights and liberties of all insofar as they are not infringing on the rights of others. This is government by law. There is to be equal protection for all under the law. By maintaining these features and allowing them to operate, Communism will not find fertile ground for its growth. And even Communists must have their basic constitutional rights protected or they will find opportunity for effective propaganda. When the liberties of minority groups are restricted there is danger of entering into some type of police state. The problem here is to maintain the proper balance.

(2) Be informed as to the techniques employed and the line that is propagandized so you will not be duped and can intelligently warn others. In this respect one must be careful not to resort to name-calling. This is largely ineffective and frequently embarrassing to the one who thinks he is doing the country a service.

We must take care not to equate religious or political liberalism with Communism even though the ends desired may sometimes be the same. On the other hand, the liberal must take care to see that he does not become a tool of Communism. A democratic state must have an opposition. Both the political liberals and conservatives have their place and need the other. Each has a legitimate place in the democratic spectrum.

(3) Offer positive alternatives to Communism to those classes and individuals to whom Communism makes an appeal. The Christian has a distinct opportunity at this point. By filling the spiritual needs of the people, the opening for the Communist is narrowed.

It is interesting to note that many who have left the party have something to say about the absence of spiritual concerns in the Communists. They offer nothing for the soul and while these spiritual needs may not be immediately apparent, they inevitably arise. Only the Christian has the answer for them.

But the Christian must also be concerned for the social needs of man. This is not the "social gospel" of the last century, but Christianity with a social and economic concern for all mankind. If these needs are met along with the spiritual, then the Communist will have a difficult time finding fertile ground for his seed. A practical, applied, lived Christianity is the most powerful force in the world with which to combat Communism.

For Discussion: 1. Why is the Communist Party, though small in membership, an effective organization?

2. Who are the non-party personnel and what is their function?

3. What are the four methods of disseminating the party line?

Next Month: Study Guide Five
"Target Groups of Communist Infiltration"

Suggested Readings

Budenz, Louis. *The Techniques of Communism.* Chicago: Henry Regnery Co., 1954. A competent work on the Communist method.

Hoover, J. Edgar. *Masters of Deceit.* New York: Henry Holt and Co., 1958. A competent survey by a leading authority written so all can understand the nature of Communist activity.

Overstreet, Harry and Bonaro. *What We Must Know About Communism.* New York: W. W. Norton and Co., Inc., 1958. This is a good popular survey of Communism. It offers a list of suggestions for the individual who wants to do something.

Philbrick, Herbert. *I Led Three Lives.* Grosset and Dunlap, Inc. An exciting, authentic autobiography of one who was at the same time a Communist, FBI agent and businessman.

United States Government Printing Office, Division of Public Documents, Washington 25, D.C. Write for a list of government documents relating to Communism and un-American activities which may be obtained at nominal cost from this office. Those of most recent date are most accurate, although much of the earlier material is also helpful. These materials are also readily found in libraries.

[2] J. Edgar Hoover, *Masters of Deceit,* Henry Holt and Co., New York, 1958.

THE TRUTH ABOUT COMMUNISM

by John Noble
and Ron Arnold

Q.: Mr. Arnold, since the Communists are now advocating a policy of "peaceful coexistence," does this mean they have abandoned their long-established principle of overthrow by force and violence?

Arnold: In the 1848 *Communist Manifesto,* Karl Marx and Friedrich Engels wrote: "The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communist revolution."

This official declaration has been and still remains the fundamental policy of international Communism. Occasionally, as with Red China in its brutal aggression and subjugation of Tibet, force is applied externally. As a general rule, however, aggression is perpetrated through internal intrigue. The goal is a Communist coup, bloodless or violent, and in either case it constitutes overthrow by force. It is significant that never through free and democratic elections has Communism come to power.

There is no doubt that the recent Communist parleys at the United Nations and the Moscow summit blueprinted the final stages of world conquest by force. Their strategy aims at encirclement of our nation with Red satellites together with internal revolutionary eruption. This they intend to do in the shortest possible time.

Q.: Mr. Noble, what place does marriage have in the Russian social system?

Noble: Living together by young couples is very common in Russia and not at all objectionable. But when children are born, tax benefits are extended to the father only when he is married to the mother. The Soviet citizen must register his marriage at the local Soviet (city or county office), but this is mainly to claim tax benefits.

I have heard of "church marriage" in Soviet Russia, but out of the thousands of people I met not one had experienced this since the Communist takeover. Marriage vows are exchanged in a civil ceremony performed by some lower governmental official. For the Communist, marriage has absolutely no religious significance.

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Bookviews

Reviews of significant books for ministers and laymen

Arnold D. Ehlert, Book Editor

Due to the limited space available for reviews, only major productions have been accorded full review space during the past year. This summary is designed to bring to the attention of our readers some of the more worthwhile titles that have been received. These are assembled into broad categories according to their subject field.

Pastoral Work: For the lay leaders as well as the pastor, David R. Mott's *Handbook of Church Finance* (Macmillan, $5.00) will provide many worthwhile suggestions. Practical matters such as budgetary control, church credit and borrowing, financial planning, etc., are treated. *The Minister in Christian Education* by Peter P. Person (Baker Book House, $2.95) is a practical guide for the theological student or young pastor.

The more mature pastor will be challenged by *The Teaching Task of the Local Church* by Harold Mason (Light and Life Press, $3.25) and *The Church's Mission to the Educated American* by J. H. Nederhood (Eerdmans, $2.50). The latter looks like a doctoral dissertation and seeks to analyze the educated person and the best way the church can fulfill its mission to him.

Those engaged in educational administration will be interested in Allan H. Jahnsmann's *What's Lutheran in Education?* (Concordia, $3.50). Jahnsmann is general secretary of Sunday schools for The Lutheran Church (Missouri Synod). *Sunday School Workers' Training Course No. 5* by Cecil B. Knight (Baker Book House, $1.75) is the final manual for a five-year cycle of teacher training courses.

History: Two denominational histories have come to our attention: *The Battle Was the Lord's* by John W. Sigsworth is the history of the Free Methodist Church in Canada (Sage Publishers, 300 Humber Ave., Oshawa, Ont., $3.95). The book is detailed and sprinkled with names and portraits.

The story of a 20th century dissent is told by Bruce L. Shelley in his *Conservative Baptists* (Conservative Baptist Theological Seminary, Denver). Causes for the dissent are seen as far back as 1907, with the shaping-up period coming between 1943-1948 and the organized advance, 1948-1958.

Controversy: There were far too many books on the Catholic question to mention them all here. *An American Dialogue* (Doubleday, $2.95) is a sincere effort to face the issues that divide Catholicism and Protestantism. The book consists of two parts—one written by a Protestant, Robert McAfee Brown, and the other by a Catholic, Gustave Weigel, S.J. Neither soft pedals the defects in his own or the other's position.

F. C. H. Dreyer examines the Roman Catholic Church rather minutely in his *Roman Catholicism in the Light of Holy Scripture* (Moody, $3.50). John C. Bennett's *Christianity and Communism Today* is a revision of his earlier work of 1948. Hermann Doerries' *Constantine and Religious Liberty* (Yale, $4.00) explores the question of tolerance as set in motion by the Roman ruler who first proclaimed freedom of worship and conscience.

Documentary: *Arrows of His Bow* by Sanna M. Barlow (Moody, $3.50) tells the thrilling story of the proclamation of the gospel through phonograph records as carried on by Gospel Recordings in Australia and the Pacific area.

The Jack Wyrtzen Story by George Sweeting (Zondervan, $2.50) is another chronicle of God's grace and provision as demonstrated in the Word of Life Hour and other enterprises of a dynamic young people's leader. The story of Bob Jones University is told in *Fortress of Faith* by Melton Wright (Eerdmans, $5.00).

Biblical Studies: Alan Redpath, pastor of Moody Church in Chicago, has issued a study in First Corinthians called *The Royal Route to Heaven* (Revell, $3.50). Like one of his predecessors, Dr. Ironside, he preached through the book in Moody Church pulpit, and this is the content of the series.

John Lineberry has gone rather minutely into the original Greek shades of meaning in his *Vital Word Studies in I Thessalonians* (Zondervan, $2.00). The author finds the Epistle to teach the pre-tribulation rapture of the church as imminent. Volume 2 of *Luther's Works* contains lectures on Genesis 6-14 (Concordia, $6.00). This is the 14th of the 56 volume set and there will be seven more volumes on Genesis.

Moody Press issued *An Outline of New Testament Survey* by Walter M. Dunnett ($1.75). The work is synoptic in form and is designed as a text in beginning studies in the Bible Institute. Suggested readings are added to each chapter for further study.

Young People: Some good books for teenagers have come out during the year. Among them are a delightful and attractive pair, *Confidentially Girls* and *Confidentially Fellows* (Warner Press, $1.25 each), and *It's Your Business, Teen-ager* by Margaret J. Anderson (Moody, $2.00). All three of them are straightforward and attack the problems that young people face.

For the younger ones, one of the most delightful is *Suzie's Babies* by D. Margaret Clarkson (Eerdmans, $2.50). This is the account of the facts of life and birth in the life of a hamster in the fourth grade classroom of the author, who is a teacher. *Little Cousins of Navajo Land* by Marian M. Schoolland (Eerdmans, $2.00) is a fascinating story of mission work among the Navajos as seen by a little boy.

Boy of Ephesus by Marian W. Magoon (Longmans, $2.95) portrays mystery, adventure, and decision on the part of an Ephesian boy and his pal who become curious about the Christians.

Devotional: While missionary in setting, Isobel Kuhn's *Stones of Fire* (Moody, $3.50) is a challenge to faith as it unfolds the life of faith of some of the Lisu people of southwest China.

J. Sidlow Baxter's *Awake, My Heart* (Zondervan, $3.95), provides full-page devotional material for each day of the year, each being a miniature exposition. Samuel M. Shoemaker's *With the Holy Spirit and With Fire* comes to grips with the deeper problems of the Christian life (Harper, $2.50).

Easter: With Easter coming early this year, the publishers have put out their materials on the passion and death of Christ and the resurrection early. *The Passion Pilgrimage* by Ewin Kurth (Concordia, $1.50) presents in a classic manner the main features of the last week of Christ. *The Seven Last Words* by Clarence W. Cranford (Baker, $1.50) and *The Cross Still Stands* by Alfred Doerffler (Baker, $2.50) concentrate on Calvary.

Thirty Lenten sermon meditations are presented in *What Shall I Borrow?* by William D. Strong (Augsburg, $3.00). Abraham Kuyper's Good Friday and Easter messages have been made available in a translation by Henry Zylstra, *The Death and Resurrection of Christ* (Zondervan, $2.50).

Aid to Theological Literacy

THE WITNESS OF THE SPIRIT by Bernard Ramm. 140 pp. Eerdmans. $3.00. *Reviewed by Dr. Vernon C. Grounds, president of Conservative Baptist Theological Seminary, Denver, Colo.*

Few evangelicals in our day are making so significant a contribution to theology as is Bernard Ramm, a Bap-

tist scholar whose ground-breaking books have done much to revitalize the hard-packed soil of American orthodoxy. With power and insight he has devoted himself to the study of neglected and tangled areas of Christian truth, putting all of us heavily in his debt. In his work on *The Witness of the Spirit,* a notable re-statement of a central Protestant doctrine, he has done so once again.

The *testimonium spiritus sancti* is a doctrine which in recent times has sorely needed a vigorous re-statement. Pushed to the periphery of theological discussion, this doctrine nevertheless lies at the heart of the New Testament. For how does a believer arrive at a full persuasion that he is God's child and that the Bible is God's truth? According to Catholicism, he does so by the authority of the Church; according to mysticism, by the authority of experience; according to rationalism, by the authority of logic. But according to the New Testament, he does so by the authority of God who alone can bear infallible witness to Himself and who by the inner witness of His Spirit bears witness to the veracity of Scripture and the reality of salvation. Hence it is the *testimonium* of the Spirit, given instrumentally through the Word, which creates divine certainty and throws up a bulwark against Catholicism, mysticism, and rationalism, to say nothing of skepticism.

Ramm surveys the history of this doctrine, adduces the exegetical basis of the *testimonium,* analyzes its entire structure, answers the charges commonly brought against it, and shows its enormous implications. Especially interesting are his comments on its relationship to liberalism, neo-orthodoxy, and fundamentalism. In short, Bernard Ramm has again written a book which is guaranteed to increase the theological literacy of evangelicalism.

Minor Prophets Translated

THE TWELVE SPEAK (VOL. 1), A TRANSLATION OF THE BOOKS OF OBADIAH, JOEL, JONAH, AMOS, HOSEA AND MICAH by Derward William Deere. 164 pp. American Press. $2.95. *Reviewed by Dr. Charles L. Feinberg, dean of Talbot Seminary, La Mirada, Calif.*

This work by Dr. Deere, who is professor of Old Testament Interpretation at Golden Gate Baptist Theological Seminary, has exegetical and interpretative footnotes, also an introductory section on prophecy. Because of the paucity of good works on the minor prophets every new contribution is to be welcomed. It is to be hoped that the author will issue a work on the remaining prophets.

On introductory matters it is not clear what proof there is that the book of Jonah was written probably about 400 B.C. (p. 63). Many will disagree that Genesis 10:16 indicates a legendary origin for the Amorites (p. 81, fn. 5).

In general the translations are vivid and forceful. However, some strange renderings occur. "Before my face" (p. 65) is painfully and slavishly literal. To translate twice "the sea was walking and raging" (p. 67) makes no good English sense and reveals a misunderstanding of the Hebrew syntax of the passages. No less acceptable is the rendering (p. 67) "Thou, O Yahweh, doeth as Thou delights."

As for interpretive items, the definition of prophecy (p. 17) leaves much to be desired because the all-important divine element is not included. The human element is inadequate to account for the phenomena. The position is somewhat modified on page 21, and it is admitted on page 23 that the prophets were "divinely equipped." The comparison of prophets with dervishes (p. 22) is both superficial and inept. Isaiah 42:19 has reference to the nation Israel, rather than the prophet (p. 20). It is difficult to see how the writer could see God's delight in the smell of sacrifice as a "pagan notion" (p. 88, fn. 8), when throughout Scripture this is clearly a strong anthropopathism.

The author's claim that Israel was never to have "a separate national existence" (p. 120, fn. 14) does not agree with other Scriptures, the events of our day and even verse ten which shortly follows. Lachish is erroneously equated with Tel-el-hesy (p. 142, fn. 1). Archaeologists have been agreed for some time that Lachish is the modern Tell ed-Duweir. Dr. Deere refers to the "Messianic age" (p. 150, fn. 5) instead of the kingdom of Christ, although footnote 11 mentions Jerusalem during the "Messianic era." His position on the millennium could have been more explicit. Finally, the words "going forth" of Micah 5:2 (p. 153, fn. 10), which should be plural according to the Hebrew, mean more than Davidic origin on the basis of the Hebrew etymology, as he sees in footnote 11.

Dr. Deere's work is reverent and shows an appreciation for the ministry of the prophets to their times, as well as relevance for our day.

Help for Counselors

THE PSYCHOLOGY OF COUNSELING by Clyde M. Narramore. 303 pp. Zondervan Publishing House. $3.95. *Reviewed by Richard V. Chambers, vocational counselor and associate professor of psychology at Wheaton College, Wheaton, Ill.*

If the reader is looking for psychological foundations for the difficult and exacting profession of counseling, he will likely be disappointed with this book, for the main emphasis is not what the title implies but a "how to" treatment of the subject. One must look elsewhere for detailed discussion of the theoretical bases underlying the counseling function.

But the Christian counselor already well-versed in developmental psychology and personality and learning theory and with some background in the recognition of psychopathological symptoms will find helpful procedures from which he may select those usable in particular situations. He will also discover numerous practical suggestions for the application of the Word of God to his task. The author, who is as engaging in his writing as in his speaking, draws constantly upon his rich counseling experience for case illustration.

If the reader as a Christian counselor understands that there is no short-cut to effective counseling, that each individual counselee is indeed unique as must also be the approach to his problem, and that professional judgment can only grow out of much study and experience, this book may serve as a valuable practical aid in this vital ministry.

Neo-Orthodoxy Revisited

THE CHRISTIAN'S KNOWLEDGE OF GOD by W. W. Bryden, xiv, 226 pp. James Clarke and Co. *Reviewed by Dr. Gordon H. Clark, head of the Department of Philosophy at Butler University, Indianapolis, Ind.*

The manuscript of this book was written 20 years ago and had it been published then, it would have appeared as a welcome and interesting popularization of what—for America, at least—was a new and poorly understood revolution in religion. It is still a faithful reproduction of Barthian theology though the delay, during which neo-orthodoxy has become fairly well-known, has dulled its edge.

The ideas are the same. Barth's stimulating attack on modernism, conjoined of course with a critique of pantheistic idealism and its use of the history of religion, is put in brief form. Similarly there is Barth's attempt to preserve some value for the Bible without permitting its ideas to be considered as revelation. What revelation really is, however, is never made clear—either here or in Barth himself.

Speaking of the events of Christ's life, the author says, "As historic facts they but serve as signs of what is their own inner eternal significance, namely, *the Revelation of God to man.* Revelation is to be found, therefore, neither in the historic nor in the supra-historic, but precisely where, in paradox we must say, these miraculously become one by God's grace' (page 121). The reviewer confesses that this does not sound very precise to him.

Later, in what seems to be a misapprehension of the Reformation, the author denies that the "substance-content" of the creeds, let alone their rational formulation, is itself revelation. Revelation is not information.

But the reviewer supposes that the gospel is good news, news is information, information is to be believed. It is information both that Christ died and that He died, not for the reason that Pilate and Caiaphas died, but that He died for our sins according to the Scriptures. The explanation of His death, called the doctrine of the atonement, as well as the fact of His death, is news—good news. It is information, important information, and it is revelation.

The Historical Jesus

JESUS AND HIS STORY by Ethelbert Stauffer. Translated from the German by Richard and Clara Winston. Alfred A. Knopf. $4.00. *Reviewed by Dr. Merrill C. Tenney, dean of the graduate school of Wheaton College, Wheaton, Ill.*

The life of Christ holds perennial interest for all Christians, but so thoroughly have the biblical data been scrutinized that fresh interpretation seems almost unattainable. Many of the so-called "historical" approaches have been as biased in their rationalism as the devotional treatments have been sermonic. Stauffer has succeeded in combining much old and new material into a framework that affords a better understanding of the natural circumstances affecting the career of Christ.

Without attempting to discuss theological implications he provides some

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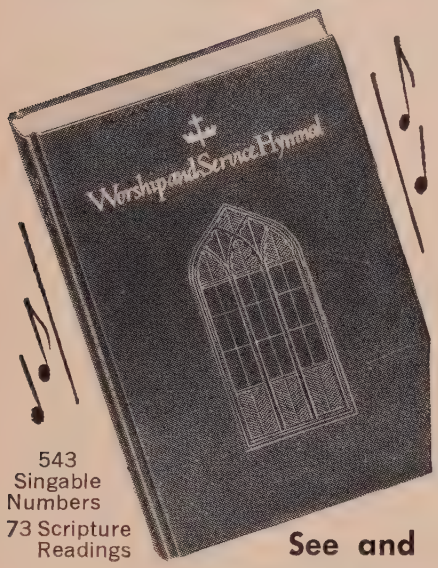

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useful evidence for the supernatural character of Jesus. He shows that the incidental historical references of the Gospels are accurate; that Jesus was not regarded as the son of Joseph by His contemporaries; that He presented a teaching independent both of Pharisaic Judaism and of John the Baptist; that He boldly claimed the divine title, "I AM;" that His tomb was empty on the morning of the first day of the week after the Passover, and that he appeared to the disciples after the resurrection. "He was not a ghost, no 'materialization' of a dead man who still lay in the grave; and nevertheless he could pass through closed doors. The Evangelists and their authorities could not explain this, they could only state it as a fact, only 'testify' to it" (p. 152).

Stauffer alters the conventional chronology of Jesus' life by placing His birth in 7 B.C. and His death in 32 A.D. He thinks that the Johannine chronology is better than that of the Synoptics, and that it corrects their order of events.

Evangelical scholars will hesitate to accept his contention that Matthew "distorted" the picture of Jesus by attempting to prove from Scripture that He was the Messiah, whereas Jesus Himself never claimed any such thing. The author denies also that Jesus gave any eschatological teaching, on the grounds that the "Logia," or earliest collection of Jesus' sayings underlying the common material in Matthew and Luke contain none. It is difficult to explain how the church would have fabricated the prediction that He would return in power and great glory, or how they would have so misunderstood His words as to attribute to Him what He did not say.

This book is clearly written and well organized, and its footnotes make much obscure source material available for scholars. For the careful student who assimilates it slowly and critically it will supply many new insights into the historical background of the Gospel narratives.

Is Punishment Eternal?

JESUS AND THE FUTURE LIFE by William Strawson. 250 pp. Westminster Press. $3.95. *Reviewed by Dr. Julius R. Mantey, professor of New Testament at Northern Baptist Theological Seminary, Chicago, Ill.*

This book has all the marks of thorough and adequate research. It takes up in detail every teaching of Christ pertaining to the future life, but only those in the synoptic Gospels. The author assumes that the Gospels are "historical documents" and that they give a "trustworthy account of what Jesus said and did" (p. 4). The chapter headings—apart from the introduction and conclusion—are Heaven, Heavenly Father, Kingdom of Heaven, Death, Judgment, The Fate of the Lost, The Destiny of the Saved, Two Specially Significant Passages (Matt. 22:23-33, Luke 16:19-31).

The fact that eschatology is dealt with only as mentioned in the synoptic Gospels naturally limits the study to but a part of the New Testament teachings on the subject. Ray Summers in his book, *The Life Beyond* (Broadman Press), gives the teaching of all the New Testament on the subject.

The author, while holding to scriptural views as a whole, does deviate in dealing with eternal punishment from Christ's clear, graphic teachings on the subject. A sample statement is, "While the destiny of the lost is not described in detail, it is possible to infer that, like shadowy existence in Sheol was conceived to be, this existence is hardly worth calling 'life.' The idea of extinction rather than that of eternal punishment arises out of the relation between death and Hades" (p. 155). He argues that Jesus did not mean eternal in his expressions "eternal fire," "where the worm dieth not," "these shall go away into eternal punishment, but the righteous into eternal life" (Matt. 25:46). If the author is consistent, should he not also assume then that there will be no eternal life for the redeemed?

The Nature of the Church

IMAGES OF THE CHURCH IN THE NEW TESTAMENT by Paul S. Minear. 267 pp. Westminster Press. $6.00. *Reviewed by Richard N. Longnecker, assistant professor of Bible and Theology at Wheaton College, Wheaton, Ill.*

In the continuance of ecumenical discussions, the problem regarding the nature of the church has come into prominence. This latest work of Professor Minear of Yale Divinity School is an able study of the metaphors, analogies and pictorial descriptions of the church used in Scripture, written with the hope of pointing the way to a truer understanding of the church's nature.

The argument is that modern theology has defined the church in a manner somewhat foreign to the New Testament. Instead of the intensive view restricted to a single ecclesiological image, as in Bishop Robinson's *The Body*, and, so is argued, in Dr. Best's *One Body in Christ*, Minear urges the synoptic view of the about 100 ecclesiological images used by the early church to indicate its own nature. And instead of the "verbal monism" of the high church or the "hasty dichotomy" of the low, the author seeks a biblical and meditating position which stresses equally the theological, Christological and pneumatological elements in the life of the church and which recognizes that the church is a divine mystery that cannot be circumscribed by doctrinal or institutional measurements.

While most evangelical exegetes will object to the critical presuppositions and the tendency to minimize the personal element in such expressions as "in Christ" and in the marriage analogies, yet the work is of real significance.

On Understanding the Church

FROM EDEN TO ETERNITY by Howard A. Hanke. 196 pp. Eerdmans. $3.50. *Reviewed by Dr. Paul P. Petticord, president of Western Evangelical Seminary, Portland, Oregon.*

In his usual, unique way, Dr. Hanke challenges the reader to reconsider the normally accepted concept of the origin of the church.

The author sets forth many nonbiblical concepts in traditional thinking and establishes the thesis that God's plan of salvation in the Old and New Testament is one plan, not two. Dr. Hanke maintains that it is error to think that God failed in Judaism and thus had to build a new concept on its

ruins. He states that it is error to think that Judaism was thought to be inadequate. Also he suggests that true Judaism does not stand opposed to Christianity and maintains that there have been no changes in the moral code and that faith had the same basis for Enoch as for the Apostle Paul.

He describes the personal relationship of God to man as one which affects the community, but that the purposes of God are always the same regardless of the expressions of devotion and commitment. In a very interesting manner he sets forth the thesis that those Jews who rejected Christ became apostate persons and also by usage of information gained from the Dead Sea scrolls explains the apostasy of the Jews in rejecting the messianic message which created a movement of total rejection of the coming Messiah. He shows that the disciples accepted Christ as Christian men (messians) and that there is no exclusive Jewish grace but that salvation is for all.

A New Look at 'Kergyma'

THE ESSENTIAL NATURE OF NEW TESTAMENT PREACHING by Robert H. Mounce. 168 pp. Eerdmans. $3.50. *Reviewed by Dr. Walter W. Wessel, professor of Biblical Literature at North American Baptist Seminary, Sioux Falls, S. D.*

Ministers who studied in theological seminaries any time during the past 20 years or so will remember the Greek word, *kergyma,* probably best translated "preached gospel" or "proclaimed message." Inextricably associated with this word is C. H. Dodd and his well-known *The Apostolic Preaching and Its Development.* Dr. Robert Mounce, chairman of the Department of Christianity at Bethel College, now comes with a fresh and fascinating study of the nature of the apostolic preaching.

What is the meaning of the word *kergyma*? What was the content of the primitive apostolic message? What were its origins? Along what lines was the *kergyma* subsequently developed by the New Testament writers? What *is* the essential nature of New Testament preaching? To these questions and many others Dr. Mounce provides convincing answers.

The value of this book is revealed by (1) its sound scholarship. Dr. Mounce is conversant with and appreciative of the best of the contemporary writers in his field, yet he is not afraid to differ with them—even the celebrated Dodd is not excluded—when the evidence warrants it. (2) Its refreshing style. The author handles theological truths in simple, clear, understandable English. (3) Its warm spirit. The last chapter is especially noteworthy in this regard and is alone worth the price of the book.

CORRECTION

Two errors slipped into the article, "In Defense of Intolerance," last month. The phrase in the second full paragraph of column two reading "the just tolerance of falsehood and evil" should have been, "the just intolerance of falsehood and evil." The last sentence in column three from which a line was dropped should have read, "It is possible to expose error without indulging in emotional attacks upon those who advocate it."

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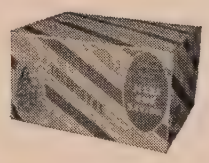

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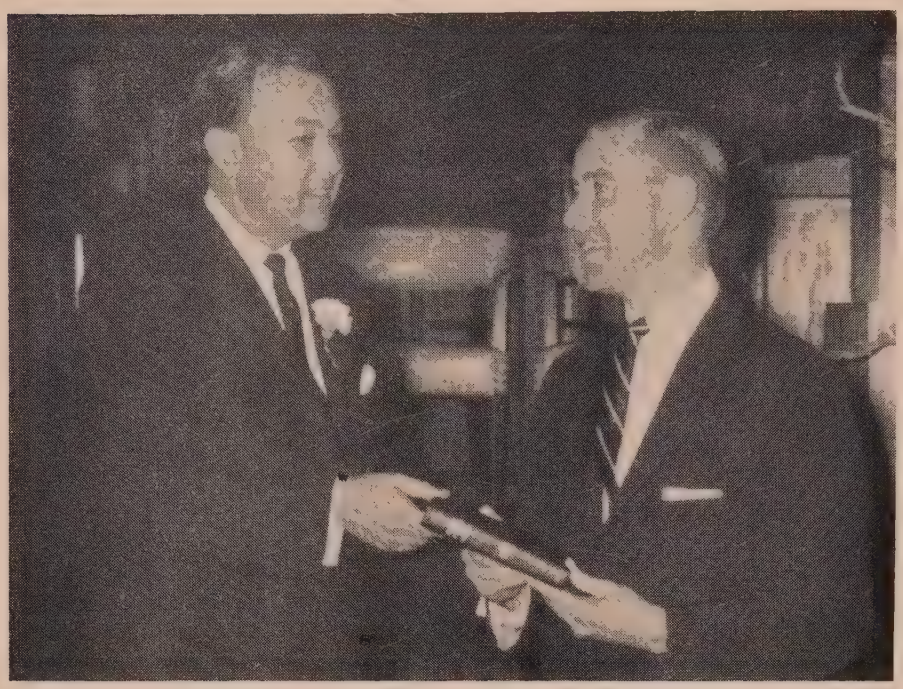

Dr. Joseph Hemphill (*left*), pastor of San Gabriel (Calif.) Union Church, presents an engraved Bible to Congressman John H. Rousselot, new district Representative.

public affairs

Congressman Receives Bible

SAN GABRIEL, Calif.—Setting an example for evangelical churches across the country, San Gabriel Union Church — Dr. Joseph Hemphill, pastor — recently invited the new Congressman for that district to be guest of honor at the morning service. Dr. Hemphill extended the invitation to Congressman John H. Rousselot and during the service presented him with a new Bible on which his name and title were engraved.

Dr. Hemphill praised Mr. Rousselot for his positive campaign and his high moral standards for men in government and particularly for his strong belief in keeping the church and state separate. It was noted that Congressman Rousselot was the only candidate in California in the recent election to be successful in unseating an incumbent.

Graham Visits President

WASHINGTON, D. C.—In a 50-minute visit with President Eisenhower before he left office, Evangelist Billy Graham thanked the President for the role he has played in the "spiritual revival" that has occurred in America in the eight years of his administration.

"I told the President that under his leadership, America has been favored with eight years of peace and prosperity, while at the same time there has been a real spiritual awakening," said Dr. Graham. "I think he deserves some credit for having helped Americans see again the meaning of their religious heritage."

Dr. Graham confirmed that he had a tentative appointment to see President John F. Kennedy. He said that all Americans should pray for Mr. Kennedy in the great responsibility he is undertaking and added, "He is going to be remembered in my prayers every single day."

POAU Conference in Portland

WASHINGTON—The thirteenth National Conference of Protestants and Other Americans United will be held February 13-14 at First Baptist Church, Portland, Ore., POAU President Louie D. Newton has announced at the headquarters here. Evening meetings are scheduled for the Public Auditorium.

Featured speakers will be Dr. W. A. Criswell, pastor of First Baptist Church, Dallas, Tex., and Dr. Glenn L. Archer, executive director of POAU.

The conference theme is "Religion and Public Funds." The Clergymen's Conference which traditionally opens the conference will be addressed by Dr. Charles R. Bell, pastor of First Baptist Church, Pasadena, Calif., on "Church Finances — Voluntarism or Taxation?" One session will feature a panel discussion on "The Religious Issue in the 1960 Election." Other topics to be discussed include "The Church and the Welfare State," "Religious Orders and Federal Taxation, and "New Developments in the Captive School Situation."

The new POAU film "Boycott," which had its premiere in October, will be shown during the conference.

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Social Security Pamphlet

WASHINGTON—A booklet entitled "Dear Mr. Clergyman" has been issued by the Social Security Administration, giving members of the clergy full information concerning choice they may make on their 1960 personal income tax returns as to whether they want Social Security coverage. Copies are available free at all Social Security and Internal Revenue Service offices.

The pamphlet says that the local Social Security or Internal Revenue office "will welcome the opportunity to discuss your status with you if you are interested, or if you are not exactly sure where you stand." Information about the old-age, survivors' and disability insurance program will also be given.

As part of the amendments to the Social Security Act enacted at the close of its 1960 session, Congress extended until April 15, 1962, the deadline for clergymen to file a waiver certificate and elect Social Security coverage.

Copies of the booklet, designated OASI-331, may also be obtained without charge by writing the Bureau of Old-Age and Survivors' Insurance, Social Security Administration, U. S. Department of Health, Education, and Welfare, Washington 25, D. C.

'Schools' Accept FTC Order

WASHINGTON, D. C.—Three affiliated companies in Rockford, Ill., which sell correspondence and home study courses in Bible, theology, and philosophy have agreed to a Federal Trade Commission order prohibiting them from "misrepresenting that they are accredited non-profit residence schools." The order is directed against the Colonial Academy, Inc., the Pioneer Theological Seminary, and the National Association of Bible Schools, and against Carl and Verna Hansen, officers of the school.

Charges were dismissed with respect to Robert J. Hansen, an officer of the companies, who died after the action was started last August.

The FTC charged that the so-called academy and seminary are profit-making organizations and "are not old, established reputable schools; their di-

news in brief

PASTORS' SEMINAR: Under joint sponsorship of the National Association of Evangelicals and The Navigators, a Pastors' Seminar will be held February 20-22 at The Navigators Glen Eyrie headquarters, Colorado Springs, Colo. The meeting is by invitation only. Leaders will include Mr. Lorne Sanny and Dr. R. Charles Farah, Jr., of The Navigators; Pastor Glen Anderson of Minneapolis, and Rev. Mahlon Macy, director of development for the National Association of Evangelicals.

BIRTHDAY GIFT: On his eighty-sixth birthday, January 14, Dr. Albert Schweitzer, famed Protestant medical missionary in French Equatorial Africa, was honored by American businessmen with donations of supplies totaling 86 tons—a ton for each year of his life, Included in the initial shipment from St. Louis were nearly 1,500 pairs of shoes, 200 hats and other clothing and household goods.

PEACE SECRETARY: The Somerset Hills Monthly Meeting of the Religious Society of Friends, Bernardsville, N. J., sent to President-elect Kennedy a request for a new Cabinet post: Secretary of Peace. The Quakers expressed concern that "there are too few people in our government actively planning for peaceful transition from an armed to a disarmed world."

FILMS: Two new films among those being released early this year and now available to churches, civic groups and related organizations are "Crisis in Morality" and "The Highest Mountain." The former is a new documentary produced by the Biola Film Department of Gardena, Calif. The other, directed to appeal to youths of high school and college age, is being released by Gospel Films, Inc., of Muskegon, Mich.

RADIO ATTACK: The Hanoi Radio in Communist North Korea broadcast an attack on Protestant and Roman Catholic missionaries in that area. It charged that all of them, "irrespective of their denomination, are working hand in hand with American imperialism."

MACEDONIA: A large portico of an early Christain church was uncovered by archeologists during excavations on the site of Phillipi in Macedonia. The scientists, who belong to the Greek Archeological Society, also found a number of monuments believed to date from the fourth century.

HONORED: Before merging to help form The American Lutheran Church (TALC) as of January 1, the Evangelical Lutheran Church, Minneapolis, paid tribute to two of its officials for long service in the denomination. Honored were Dr. O. G. Malmin, for 21 years editor of *The Lutheran Herald,* and Randolph E. Haugan, for 31 years general manager of the ELC-owned Augsburg Publishing House.

RE-ELECTED: All officers of the Billy Graham Evangelistic Association were re-elected by the association's 21-member board at a meeting in Los Angeles. They include: Dr. Billy Graham, president; Leighton Ford, vice president, and George M. Wilson, secretary-treasurer. Roger Hull, president of Mutual of New York, was named chairman of the executive committee, and Roland G. Scherer, Bozeman, Mont., chairman of the finance committee.

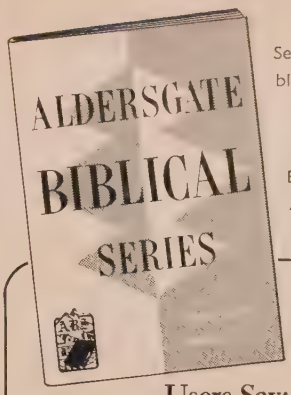
EISENHOWER: President Eisenhower has received the first "Judaism and World Peace" award from the Synagogue Council of America for his "consecrated leadership in pursuit of peace." It was presented at a White House ceremony by a delegation of rabbinic and congregational leaders—the first time an official delegation from all the major branches of the Jewish religion had been received by any U. S. President.

CUBA: An extensive five-year program to strengthen United Presbyterian churches in Cuba has been announced by the denomination's Board of National Missions. The effort is to include the training of lay leaders, aid to Cuban missions in other Latin American areas, expansion of health and social services, and church development. Assistance is to be given also to the Florida Synod in ministering to Cuban refugees in Miami.

BRAILLE: A four-volume Braille edition of the Lutheran Service Book and Hymnal has just been published—a project of the United Lutheran Church in America. Dr. Harold Haas, executive secretary, said this is the first time an entire hymnal and the major part of the service book has been made available to the blind.

WASHINGTON: Another denomination has joined the ranks of those with a national church in the national capital area. The Evangelical Free Church of America has broken ground for its first church in the capital area on a three-acre lot in suburban Annandale, Va. The $160,000 edifice is planned to accommodate a congregation of 500.

RACIAL REVOLUTION: Dr. Benjamin Mays, Negro religious leader and president of Morehouse College, Atlanta, Ga., said that the seed for the current "social revolution" in race relations was planted in the country's spiritual foundation. The educator said that documents upon which this country's government is based setting forth "the primacy of the individual" are "the most revolutionary ever conceived in the minds of man."



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Correction: The filmstrip, "Communism on the Map," is only 30 minutes long, not 66 minutes as advertised last month. See adjoining page.

"A SOWER WENT FORTH..."

MAT. 13:3

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Interfaith Film Program

NEW YORK CITY—Dr. Daniel A. Poling, editor of *Christian Herald* magazine, in a statement here called for an interfaith program on motion pictures. Said Dr. Poling: "It is high time that Protestants, Catholics, Jews—indeed men and women of good will without regard to faith—get together in a positive program in support of the everyday decencies of American life and against Hollywood's steadily growing output of objectionable films."

The statement grew out of a controversy arising from the call of the Roman Catholic Episcopal Committee for Motion Pictures, Radio and Television for a nation-wide protest against morally objectionable motion pictures. The Catholic Legion of Decency had reported that immoral films had increased in volume from 14.59 per cent in 1959 to 24.33 per cent in 1960. A spokesman from Eric Johnston's Motion Picture Association of America refuted the report.

evangelism

Graham Florida Crusade

MINNEAPOLIS—The Billy Graham Florida Crusade, which got off to a good start in the January meetings, will continue through February and culminate in a three-week crusade in Miami during March.

Large crowds greeted the evangelist and his associates in the Coliseum at Jacksonville for the opening meetings January 14-15 and also at the Tangerine Bowl, Orlando; the Baseball Stadium, Clearwater, and Al Lang Field, St. Petersburg, on later January dates.

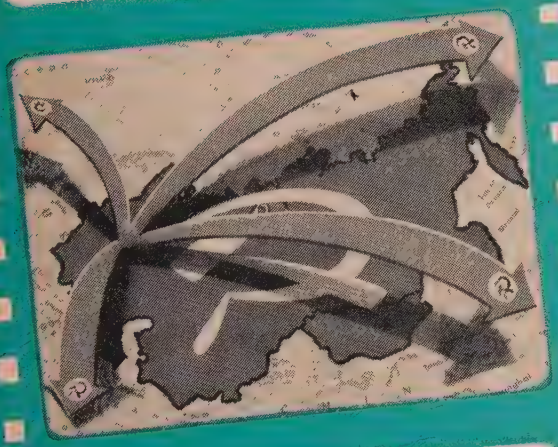
The crusade continues through February with locations scheduled as follows: Feb. 5—Phillips Field, Tampa; 11—Florida State University Stadium, Tallahassee; 12—University of Florida Stadium, Gainesville, and 27—University of Miami, Miami. Meetings will continue in Miami March 1-4 with the closing crusade at Miami Beach Convention Hall and Auditorium, March 5-26.

Christ For America Closes

PHILADELPHIA—After nearly 18 years of evangelistic activity, Christ for America, which has its headquarters here, terminated its work with the close of the past year. The organization has emphasized visitation evangelism on the local church level, leaders indicate, and has conducted scores of seminars of training. More than 3,000 evangelistic churches have been assisted.

Recommendation for closing this work was made to the board of directors by Dr. Horace F. Dean, founder and president of the organization since its inception. Dr. Dean has accepted the call of his home church, Grace

"First, we will take Eastern Europe. Next, the masses of Asia. Then we shall encircle that last bastion of Capitalism, the United States of America. We shall not have to attack. It will fall like an overripe fruit into our hands."
—NIKOLAI LENIN



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youth

New Youth Quarterly

KANSAS CITY, Mo.—The first issue of "Aldersgate Teen Topics," an interdenominational quarterly for holiness youth, is being produced here at the Nazarene Publishing House and will be distributed early this year, Nazarene officials have reported.

The magazine is the result of two years of study and work by a committee representing five holiness denominations and is issued jointly by their youth departments. The participating denominations are: Wesleyan Methodist, Free Methodist, Pilgrim Holiness, Evangelical Friends, and Church of the Nazarene.

A digest-sized, 64-page publication, it will contain articles of interest to youth aged 12 to 18, together with 13 suggested full-length programs for Sunday evening meetings. It also will present ideas about recreational activities and plans for increasing membership.

C. E. Secretary on World Trip

COLUMBUS, Ohio—An around-the-world trip for early 1961 is scheduled for Harold E. Westerhoff, general secretary of both the International Society and the World's Christian Endeavor Union, Dr. Daniel A. Poling, president, has announced.

After participating in the Pacific Regional Conference in Portland, Ore., February 17-18, Mr. Westerhoff plans to visit Christian Endeavorers in Japan, Korea, Hong Kong, the Philippines, Malaya, Australia, New Zealand, Thailand, Burma, India, Lebanon, Jerusalem, Italy, Spain, Portugal, Ireland and England. Meetings in Sydney, Australia, will include planning for the Fourteenth World's Christian Endeavor Convention to be held there in August 1962 (see *Action* September 1960).

At the C. E. headquarters here Mr. Westerhoff has just announced speakers for the Forty-sixth International Christian Endeavor Convention to be held July 5-8, 1961 at the Hotel Conrad Hilton in Chicago. Among them will be Dr. Poling, International C. E. President Clyde W. Meadows, and Evangelist Billy Graham.

The World's Christian Endeavor Union, officials indicate, embraces approximately three million members in fifty countries or island groups around the world, in eighty Protestant denominations.

YFCI at Boca Raton

WHEATON, Ill.—Youth for Christ International which has its headquarters here, will hold its seventh annual winter conference at Boca Raton, Fla., from January 30 to February 5, according to announcement by Evon Hedley, conference director.

Speakers will include Dr. Ted Engstrom, YFCI president, and Rev. Dave Breese, director of Chicagoland YFC and the international organization's secretary. Thurlow Spurr of Carol

Stream, Ill., YFCI's music director, will lead the conference music programs, accompanied by Harold DeCou, YFCI music staff organist-arranger.

missions

Missionary Force Increases

NEW YORK CITY—A recent survey by the Missionary Research Library here indicates that there are 42,250 Protestant missionaries serving in countries other than their own. Of this number, 27,219 or 64.4% are from the United States and Canada. The remaining 15,031 or 35.6% of the Protestant missionary force today comes from Europe, Australia, New Zealand, the Union of South Africa, and "younger churches."

The North American missionary force, the report shows, has increased 81 per cent during the past decade and missionaries serve in 146 countries.

The survey is based on records from the Evangelical Foreign Missions Association with 43 related societies and the fundamentalist Associated Mission Agencies of the International Council of Christian Churches. Another group of 131 boards and agencies is composed of "independents" who report 5,093 missionaries.

Younger Set Broadcasts

STUDIO CITY, Calif.—Missionary news broadcasts for the younger set, called "World Kids' Crusade," are be-

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LAYMEN'S COUNCIL: Dr. Robert Walker, Chairman, 33 S. Wacker Drive, Chicago 6, Ill.

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SOCIAL ACTION: Rev. Arthur Zahniser, Chairman, 1008 Simpson Ave., Evanston, Ill.

SPIRITUAL LIFE: Dr. Armin R. Gesswein, Chairman, 1025 Sierra Madre Villa, Pasadena, Calif.

STEWARDSHIP: Mr. Frank Nicodem, 5211 W. Irving Park Rd., Chicago 41, Ill.

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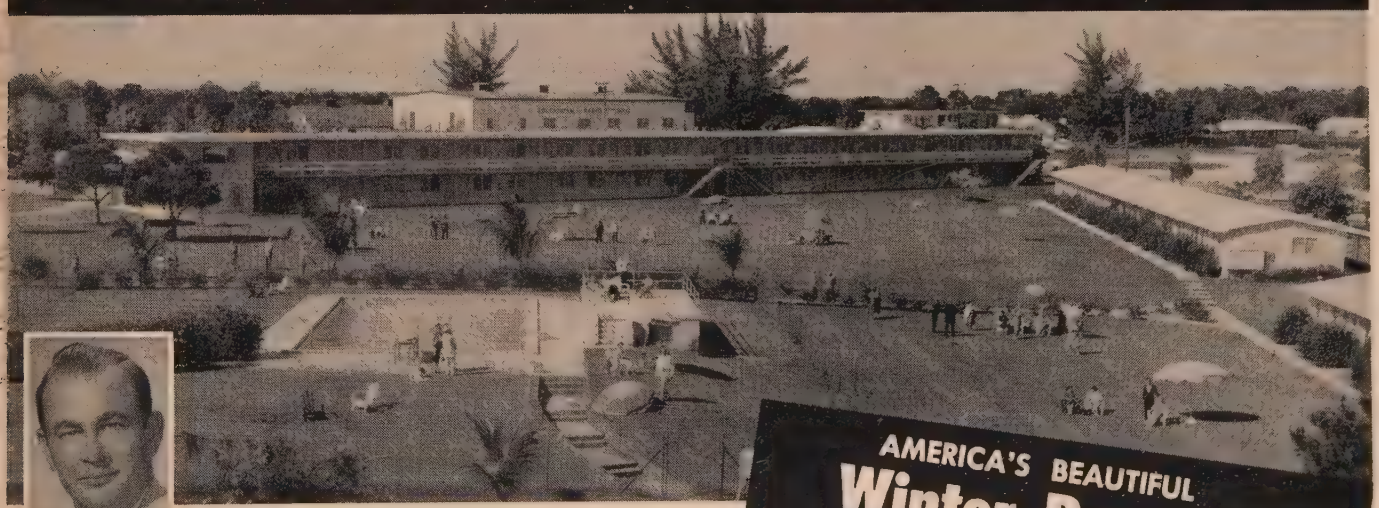

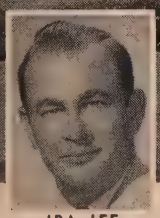

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ing aired here each Saturday, it has been announced by Dr. Jack McAlister, director of World Literature Crusade. The thirty-minute broadcasts, which are being heard on several United States and Canada radio stations, regularly feature authentic taped songs and interviews with foreign young people and missionary personalities.

World Kids' Crusade, says Dr. McAlister, aims to provide free gospel literature for more than a hundred missionary societies for distribution to children overseas. The effort was begun by World Literature Crusade, which broadcasts over more than 50 stations weekly.

Rev. Cameron Wilson, WKC director, is hopeful that this missionary enterprise may become a major factor in training young people in Christian service.

denominations

Ranks High in Yearbook

SPRINGFIELD, Mo.—The Assemblies of God, with international headquarters here, ranks eighth, churchwise, out of the 260 denominations reporting to the 1961 volume of the Yearbook of American Churches.

Work of the Pentecostal-missionary church, its officials state, began 46 years ago and has mushroomed into one of the fastest-growing denominations in the world. This growth is credited to an active home missions and Sunday school program. Churches of the denomination number 8,123 in the United States and 11,901 abroad.

Other statistics included in the Yearbook placed the Assemblies ninth in ordained ministers, seventh in Sunday school workers, and eleventh in Sunday school enrollment. The denomination ranks fifth in foreign missions and first in the nation in foreign Bible schools.

Hospital Controversy

ST. LOUIS, Mo.—Baptist Memorial Hospital here, engaged in a $3,000,000 fund-raising campaign for a new unit, has rejected the demand of the Missouri Baptist Convention that it decline a $662,351 grant in federal funds and a $30,000 pledge from Anheuser-Busch Foundation which is supported by a brewery.

The convention's Executive Board has stated that unless the hospital refuses to accept these gifts and agrees to "become a member of the Missouri Baptist Convention family of institutions," the state Baptists would sever all relations with the hospital.

The board said that acceptance of the federal funds was "in complete violation of the principle of separation of church and state."

sunday school

Nebraska S. S. Conventions

CHICAGO—The National Sunday School Association headquarters office here has announced a series of four

Sunday School Conventions to be held in February under sponsorship of the Sunday School Committee of the Nebraska Association of Evangelicals. Places and dates are: February 3-4—Omaha; 6-7—Lincoln; 8-9—Grand Island, and 10-11 Scottsbluff.

Similar programs will be conducted at all the conventions under the general theme, "Reaching the Family Through the Sunday School." There will be workshops on "Worship in the Sunday School," "The Sunday School Program for Children," "The Sunday School Program for Youth," and "The Sunday School Program for Adults," plus other workshops on various phases of Sunday School work. Participating in the conventions as workshop leaders and speakers are: Rev. Mahlon L. Macy of the National Association of Evangelicals, team director; Eva Cornelius of Gospel Light Press; Jack Bradford of Scripture Press, and Ralph Harris of Gospel Publishing House.

Following the Nebraska meetings the team will go to Rapid City, S. Dak. Dates there are February 12-14.

education

Christian Education Survey

FORT WAYNE, Ind.—The Accrediting Association of Bible Colleges, Dr. S. A. Witmer, executive director, announced here, is planning to make a thorough survey of Christian education programs offered in Bible institutes and Bible colleges. The project is made possible through a joint grant by Scripture Press Foundation, Standard Publishing, David C. Cook Foundation, and Gospel Light Publications.

The survey is to begin, Dr. Witmer said, with an investigation of the programs now being offered and the needs on the home and foreign fields for skilled workers in the educational work of the church. Research will be followed by regional and national workshops and the eventual publication of a report.

An advisory council with Dr. Edward D. Simpson as chairman and Dr. Witmer as coordinator, had its first meeting here December 5. Research consultant for the survey is Dr. John Dale Russell, Director of Research, New York University, formerly Director of Higher Education in the United States Office of Education.

Trinity Planning Committee

MINNEAPOLIS—Evangelical Free Church of America, which has its headquarters here, has announced appointment of a Chicago medical doctor to direct the planning of its new $3 million campus for Trinity Theological Seminary and Trinity College at Bannockburn, Ill. He is Dr. Franklin Olson who heads a 12-man committee responsible for decisions in relocating the Trinity campus from Berteau and Hermitage, Chicago, to the 79 acres at Bannockburn.

Chairman of the architectural committee is Harold P. Hallen, Wheaton, Ill., president of Bell Savings and Loan Association, Chicago, and Arthur P.

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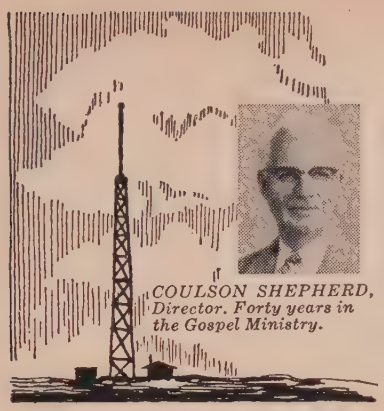

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Decision to relocate the two schools of 300 students was made at the 1960 EFCA Conference at Green Lake, Wis., but no definite date has yet been set for the move.

Dr. H. Wilbert Norton is president of the two schools.

Torrey Memorial Conference

LOS ANGELES — "World Turmoil and the Lord's Return" has been selected as the theme of the 1961 Torrey Memorial Bible Conference of Bible Institute of Los Angeles, which opened at BIOLA's new location in La Mirada January 28. Arrangements for the conferences were made by Rev. Thomas Edward Steele, director BIOLA Extension Department.

BIOLA'S president, Dr. Samuel H. Sutherland, has announced that sessions for the Twenty-Sixth Annual Torrey Conference will be held in fourteen Southern California locations.

Speakers include such outstanding Bible teachers as Dr. Robert Culver of Wheaton (Ill.) College; Dr. Charles Feinberg, director of Talbot Theological Seminary; Dr. Raymond C. Ortlund, pastor of Lake Avenue Congregational Church, Pasadena; Dr. Paul S. Rees of World Vision; Dr. Lee Roberson, pastor Highland Park Baptist Church, Chattanooga, Tenn.; Dr. Merrill F. Unger of Dallas Theological Seminary and Dr. Sutherland and Dr. Louis Talbot of the Bible Institute of Los Angeles.

Sessions will be held simultaneously in the various locations and in the mornings and evenings at the BIOLA campus auditorium, concluding on Sunday, February 5.

ETS Meeting at Gordon

BOSTON—The Twelfth annual meeting of the Evangelical Theological Society was held December 27-28 at Gordon Divinity School at Beverly Farms north of here. Announcement was made by Dr. R. Laird Harris, chairman of the Committee on Program and Arrangements.

The program consisted largely of papers, Dr. Harris stated, so that ETS members who have been engaged in research could share the benefits of their study. One panel discussion was arranged and Tuesday's evening banquet featured an address by President Allan A. MacRae.

CBI Enrollment Shows Increase

SPRINGFIELD, Mo. — Registration figures for the fall semester at Central Bible Institute, Assemblies of God theological college here, showed an enrollment of 425, an increase of 22 over last year, according to announcement made by President J. Robert Ashcroft.

Students come from 40 states, Dr. Ashcroft reported and fourteen foreign students are enrolled from Argentina, Canada, Chile, England. India, Scotland and South Africa.

The college places strong emphasis on the missionary responsibility of the church, President Ashcroft indicated, and added that of the nearly 800 foreign missionaries under appointment by the Assemblies of God, 300 received all or part of their training at Central Bible Institute.

personalia

Edwin H. Rian was inaugurated as the fourth president of The Biblical Seminary in New York at a recent ceremony in St. Peter's Lutheran Church. Dr. Rian comes to the Seminary from Jamestown (N. Dak.) College where he had been president since July 1954.

Charles Van Ness, associate editor of the Assemblies of God Church School Literature Department, Springfield, Mo., has been named managing editor of TEAM, quarterly magazine of the denomination's Men's Fellowship Department, in addition to his present capacity.

W. W. Hamilton, 91, former president of New Orleans Baptist Theological Seminary and twice president of the Southern Baptist Convention, died recently.

Murray S. Stedman, Jr., for the past three years director of the Office of Information, United Presbyterian Church, USA, has been appointed general director of interpretation for the National Council of Churches. He succeeds James W. Wine, who resigned to assume political public relations duties in Washington, D. C.

George H. Dooms has been named to the staff of Youth for Christ International to serve as circulation-promotion and advertising director of *Youth for Christ Magazine.* A layman, Mr. Dooms is co-founder of Gospel Advertising Association, for which he has been serving as executive secretary.

John and Ruth Grant, evangelists with Britain's Eric Hutchings Crusade Team and Hour of Revival Evangelistic Association, are spending two and a half months in meetings on the West Coast. They will be in campaigns in Vancouver, Wash., Portland, Ore., and in Southern California.

Glenn V. Tingley, evangelist residing in Nyack, N. Y., held a two-weeks' meeting in Alliance Church, Pontiac, Mich., during which he spoke to the Christian Service Brigade and 22 boys accepted Christ.

Irwin J. Lubbers, president of Hope College in Holland, Mich., was elected one of the vice presidents of the National Council of Churches at the Triennium Assembly in San Francisco.

Paul D. Fairweather, who has been associated with the California Baptist Theological Seminary in Covina, Calif., the past four years, has been named associate professor of Pastoral Counseling and Psychology at Fuller Theological Seminary, Pasadena. He will assume his teaching responsibilities at the Seminary in September of 1961.

Arend D. Lubbers has been inaugurated as president of Central (Reformed Church) College, Pella, Iowa. At the age of twenty-nine, President Lubbers is one of the youngest college presidents in the United States. His father served as Central's president from 1935-1945.

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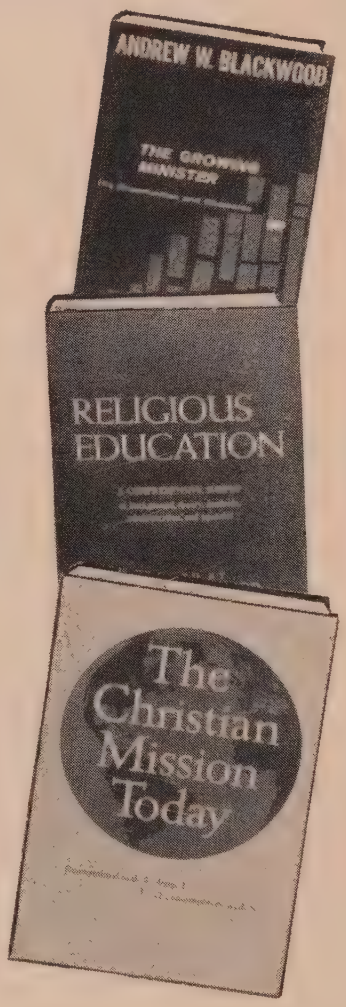

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ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

QUESTION: Do adults need to have opening exercises in their department? The teachers in our department would like to dispense with them so we would have more time to teach the lesson. Is this wrong? How should we go about making the change?

Adults do not need opening exercises. They do need the right kind of an opening assembly period; whether it is done by department or by class may depend upon available leaders and the size of the classes.

Perhaps we should ask about the purpose of the opening assembly. (Opening exercises are obsolete.) It is the purpose of this brief time, usually 15 minutes for adults, to prepare the heart and mind to be receptive to the Word of God as taught in the class later. Most teachers agree that this preparation time is important. If it is not done in one place, it will have to be done in another.

The opening assembly period is a time for inspiration and information and even some instruction. There are elements of worship in a good assembly program. There is opportunity for promotion of the school and various church organization functions. Announcements need to be made. What better time to make them? The need for more time to teach the Bible is not questioned, but the teachers better be sure they are making the most of the minutes they already have.

In a properly organized setup the teachers would not have the authority to make such a change. Even though authority to make a change might rest with the Board of Christian Education or some similar group, it is doubtful if they would decide upon a change without checking with class members. Teachers are often more enthusiastic about extended time than the pupils are.

If the pupils are for it, the teachers are for it. The Board of Christian Education could authorize a trial period of three to six months after which the whole question is reviewed.

The fact that many adult opening assemblies are anemic may cause some people to want to dispense with them. It may be that the need is to correct and to improve this program.

What can we do to get more time? Here are a few suggestions:

First, shorten the opening assembly period to even ten minutes. This alone may force the department superintendent to plan better and thereby provide more profitable sessions.

Second, be sure everyone is making the most of the time they already have.

Last, it could be that Sunday school should start a few minutes earlier. At least one hour and twenty minutes net time should be set aside for Sunday school. Start at 9:30 and use every minute until 10:50.

record reviews

■ More gospel songs with an Hawaiian flavor will be found in the Blackwood Brothers' new album, *Beautiful Isle of Somewhere* (RCA Victor, LPM-2248). The theme is heaven and residents of the fiftieth state will undoubtedly be glad to see their islands likened to this celestial place.

Eternal Paradise, On That Happy Golden Shore, I'll Be True, I Want to Meet You Up in Heaven, I Found God, Heaven for Me, Aloha Time, A Land Where Milk and Honey Flows, Jesus Fills My Ev'ry Need, Paradise Valley, What a Glorious Morning That Will Be, Beautiful Isle of Somewhere.

■ Good spiritual and technical quality are both found in an album featuring tenor soloist Ken Nanfelt singing *Praise the Lord* (Diadem Productions, DLP-119). The artist is soloist with the Word of Life Fellowship. Accompaniment is by Patsy Cowen, organist for the same organization.

Praise the Lord, I Have Found a Hiding Place, It's Real, The Wonder of It All, In Times Like These, Perhaps Today, Ring the Bells, Want to Go to Heaven When I Die, I Know a Name, God Leads Us Along, No One Ever Cared for Me Like Jesus, Jesus Paid It All.

■ *Ray Robles . . . Baritone* is a Christian Faith album (RR-4055) featuring the velvet smooth voice of this former night club singer who dedicated his talent to Christ in 1955. His ministry of song has been especially effective among Spanish-speaking people. Accompanists Lorin Whitney and Rudy Atwood are featured in two songs in the album.

Room at the Cross for You, He's Only a Prayer Away, His Love, Sweeter Than All, Tenderly He Watches, Rock of Ages, How Long Has It Been, In Times Like These, Return, More About Jesus, Amazing Grace, Bleeding Hands.

■ When two imaginative and expressive masters of the piano combine their skills of basic techniques and improvisations the effect is magical. That's what you get in the Word album, *Duo Magic!* (WST-8057-LP) featuring Charles Magnuson and Kurt Kaiser. The spontaneous arrangements recorded in stereo make an unusual and delightful album.

Follow On, My Faith Looks Up to Thee, Come Thou Fount, When the Saints Go Marching In, Trusting Jesus, When We All Get to Heaven, The Holy City, More Time Alone, Spirit of the Living God, Go Tell It on the Mountain, Holy Ghost with Light Divine, Close to Thee.

■ The *Millie Pace Trio* has just cut an album for Christian Faith (MP-1371) that has a lot of interesting sound on it. The trio has excellent harmony and styling and the guitar and instrumental accompaniment adds a delightful touch of rhythm. If you like a change of musical pace occasionally, you'll like this album.

Lead Me Back to Calvary, Down the Sawdust Trail, It's Not the First Mile, When God Dips His Love in My Heart, Hear Them Bells, We'll Understand It Better, Do Lord, Mom God Heard My Prayer, Serve Him with All Your Heart, Jesus the Master, When We Get Home, Standing in the Need of Prayer.

■ *Keyboard Concert* is an inter-weaving of organ and piano in a Zondervan (ZLP-558) album that is musically excellent. Herman Voss of radio station WMBI is the organist and Wendell Babcock of the Grand Rapids School of the Bible and Music is at the piano keyboard.

God Is Love, No Not One, A Shelter in the Time of Storm, Ring the Bells of Heaven, Trust and Obey, He Hideth My Soul, Tell It to Jesus, Saviour Like a Shepherd Lead Us, I Walk with the King, I'll Go Where You Want Me to Go, Yield Not to Temptation, Day By Day.

■ Since his conversion Tony Fontane has won for himself a place in the sacred music field equal to that he held in the popular field at the height of his career. His lyric tenor voice is especially effective in interpreting the message of the songs in his new RCA Victor album, *He Leads Me* (LPM-2215).

Until Then, Take My Hand Precious Lord, Someday He'll Make It Plain, Of God I Sing, The Prince of Peace, How Big Is God, He Leads Me, It Matters to Him About You, Melody Divine, His Name Is Wonderful, He Was There, Somewhere Beyond the Sun.

■ Evidence of the popularity in this country of the Scottish Festivals of Male Voice Praises is the third release by Christian Faith Recordings of the *Voices of Scotland* (Z-6015). This new album has the same kind of simple and appealing gospel songs sung in the same simple and appealing style that characterized the other two releases. Some of the old songs take on new meaning when heard to different music.

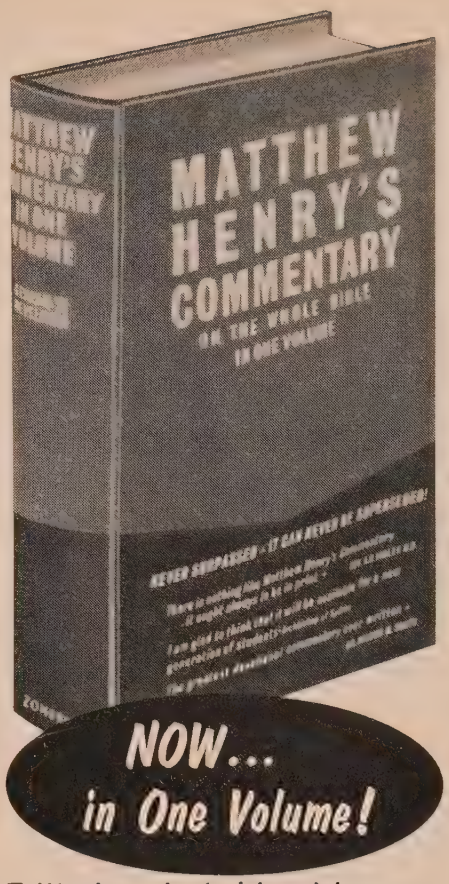
Praise Ye the Lord, Sweet Hour of Prayer, Look My Soul Be Still and Gaze, Glorious Things of Thee Are Spoken, Behold the Mountain of the Lord, Behold I Show You a Mystery, In the Sweet By and By, Joy of the Justified, Jesus Paid It All, Seek Ye the Lord Today, I Want My Life to Tell for Jesus, Hear Ye the Promise, Like Men That Wait.

■ *Pinnacles of Praise* (Word Records, WST-8015-LP) is a remarkable blending of two voices—Bill Pearce and Dick Anthony—with the Concert Orchestra of London. Through this combination, Paul Mickelson, who produced the record, succeeds in creating a bright musical mood that is very pleasing. They do an especially good job on "How Great Thou Art."

Saved Saved, To Do the Father's Will, Deep Down in My Heart, Ivory Palaces, How Great Thou Art, There's a New Song in My Heart, Only Jesus, Sweeter As the Years Go By, Jesus Led Me All the Way, He Whispered Peace Be Still, O Say But I'm Glad.

■ A contagious vitality is perhaps the dominant characteristic of the Revivaltime choir of the Assemblies of God radio program. Listeners to the program or owners of the first album of this choir will welcome a new Word Records release, *Revivaltime Around the World* (WST-8062-LP). The gospel songs and choruses in this album are spirited and stirring.

Christ Is the Answer, Nearing the Shore, Scale of Life, Everything to Me, Happy Am I, I Cannot Hide from God, Goodbye World Goodbye, My Home Sweet Home, I'll Believe Forevermore, I Believe Jesus Saves, When We See Christ, Give Me Oil, Grace Greater Than Our Sins, Amazing Grace, Jesus Is a Wonderful Saviour, Do You Know My Jesus?, Until Then.



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Readers Say—

Echo from Asia

To the Editor:

After reading Dr. Fred Ferris' article, "Asia—Where So Many Depend on So Few," (*Action,* November) I would like to suggest that Dr. Ferris write another article on "Asia—Where God Has Done So Much Through So Few."

It is to be regretted that Dr. Ferris has not been moved by any of the mighty victories the Lord has done and is doing in Asia through His Church despite its weaknesses and failures. I may say that no one is more conscious of the feebleness of the missionary effort than the missionaries themselves. It is most apparent that Dr. Ferris has never had to face any of the perplexing and delicate problems connected with the carrying out of an idigenous policy.

EWAN W. LUMSDEN
Kuantan, Pahang, Malaya

Mr. Ferris answers: "As one who has had to grapple with the problem of seeing the indigenous church established among an extremely primitive people, I do rejoice in and thank God for the glorious things that the Lord is doing through His church in Asia. My article does not attempt to single out the 'exception to the rule.' I have repeatedly told the story of the triumph of Christ through His church among the mountain people of Taiwan, the church in Mindanao, the prayer fellowships of Southern India and others. However, nominalism still proves the greatest threat to the church in Asia and around the world."

Anti-Communism Program

To the Editor:

Enclosed is my subscription and I want to give my hearty endorsement to the "Christian Answer to Communism" program of NAE. Is it possible to get the background material without club subscription?

JACK STULP, Pastor
Moorpark Christian Reformed Church
San Jose, California

(Editor's note: The supplementary background material, available free for a club subscription of 20 magazines, may be ordered by individual subscribers for $3.00 to cover the entire series of ten study guides.)

Christian Secondary Schools

To the Editor:

In nearly every town of 10,000 or more there is a Roman Catholic parochial school brainwashing the young and formative minds of its students. If Rome finds education a successful tool of conquest, why don't we? Every city of 30,000 people should contain enough evangelical Christian parents who are concerned about their children's education, both secular and spiritual, to establish a Christian grade and high school that will provide the students with a basic education ruled by the Bible and Christian philosophy.

While the cost of establishing and operating a state-accredited Christian school is staggering, it is a must. For those who question the interest of parents and students concerning this venture, witness the overflow of applicants for admission into our too few accredited Christian schools, both preparatory and collegiate. Rome has utilized this medium for over 50 years while evangelical Protestants are still waking up to the need. It is time that we meet this challenge by cooperating in establishing state accredited Christian schools before it is too late.

ALFRED R. CRIST
Battle Ground, Wash.

To the Editor:

There is another side of the Christian school picture than that drawn by a reader in the November issue. Our two children were very happy in the Christian school and it was a special pleasure to observe their spiritual growth at the same time they were securing good mental, physical and social training.

Both of them went on to college where they scored high in their respective fields. They married mates who had attended Christian secondary schools and who also earned high honors in college. Perhaps our experience will help parents who fear that their children, if trained in Christian elementary and secondary schools, will not be adequately equipped to pursue their higher education.

Please do not use my name since I have been employed as a teacher in public elementary and secondary schools for more than 21 years.

(Name withheld by request)

Bouquets to Action

To the Editor:

Action came yesterday and I have been devouring the contents. Surely the Lord has cut out work for us.

ALVIN W. SMITH, Pastor
Reformed Presbyterian Church
Oakdale, Illinois

To the Editor:

We appreciate all you have been doing to try to enlighten people to the truth.

A. L. KLEINFELDT, Minister
First Christian Church
Cocoa, Florida

To the Editor:

I want to renew my membership in NAE and *Action* subscription. The magazine and my being a small part of such a great and worthy cause seems so wonderful to me. *Action* is more than welcomed each month.

ROBERT S. TURTON III
Hightstown Gospel Mission
Hightstown, New Jersey

To the Editor:

I have been taking *Action* for several years and have enjoyed it very much. Most of the articles have been very informative, especially those about the treatment that Christian missionaries have received at the hands of the Catholic Church in South America.

LAWRENCE HATHAWAY
Harrisburg, Oregon

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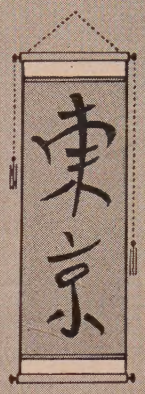

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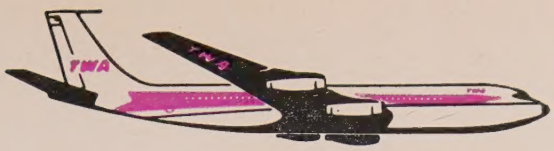

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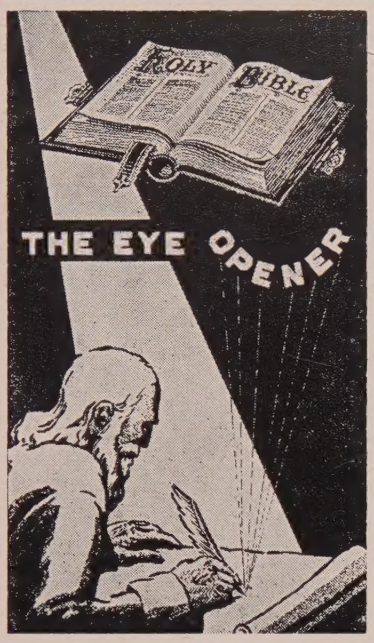

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